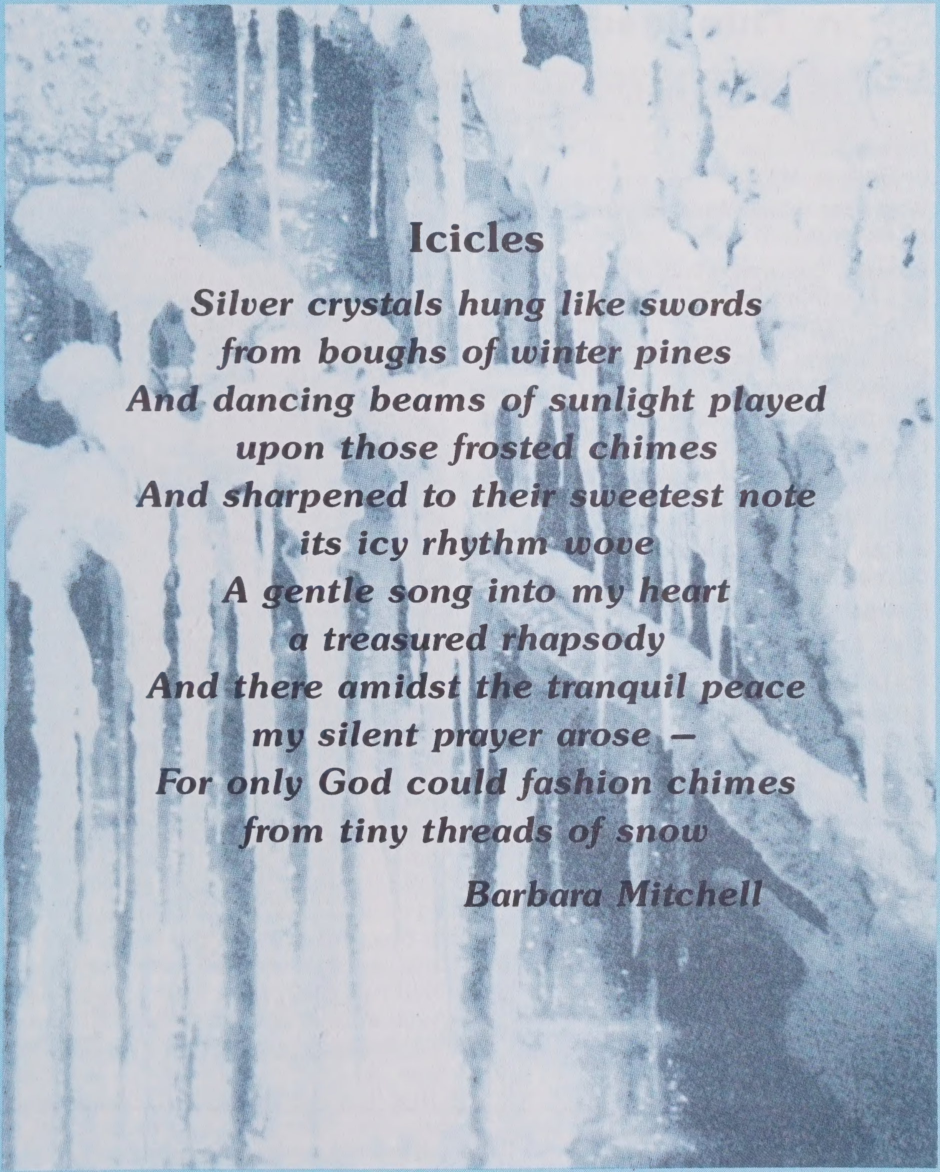

Icicles

Silver crystals hung like swords
from boughs of winter pines
And dancing beams of sunlight played
upon those frosted chimes
And sharpened to their sweetest note
its icy rhythm wove
A gentle song into my heart
a treasured rhapsody
And there amidst the tranquil peace
my silent prayer arose –
For only God could fashion chimes
from tiny threads of snow

Barbara Mitchell

Glad Tidings

January 1993

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Glad Tidings

JANUARY 1993 **Vol. 69 No. 1**

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CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

Recycle this magazine.
Pass it on to a friend.

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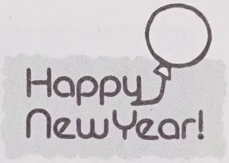
Wise Words for This New Year...

Why Pray When You Can Worry?

by Helen Billiald


Happy New Year!

Scripture: Psalm 40:1-11

I come from a long line of distinguished worriers. I can remember my grandmother. She was a great worrier. I had an aunt who lived with us for a time. One Saturday, when the house was spotless (Saturday was cleaning day), the aroma of supper cooking filled the air, and all seemed right with the world. Auntie said, "Something bad is about to happen. It know it is. I can just feel it!" I can't remember that anything bad did happen, but with her, worrying was almost an art form.

Not surprisingly, then, I also tend to worry. A friend teased, "Well of course! Why pray when you can worry?" She caused me to reflect on what worrying says about the way we deal with daily situations. Worry is rooted in our concern for people and situations. We want the best for those we love, and yet we imagine something less may come to them or us.

Worry is unproductive and, even worse, damaging. It steals energy that we could use to work for good in the situations that concern us, and the internal stress it causes can lead to health problems. Jesus tells us in Matthew 6 not to worry about tomorrow. We are to turn our thoughts to God's goodness and willingness to meet our needs. We can stop worrisome thoughts by deliberately displacing them with other thoughts. This is not easy or automatic. If you have spent years worrying, you probably cannot stop worrying simply by deciding that you want to. But with the Holy Spirit's help, we can begin changing the habit.

When we find ourselves worrying, we can stop and remind ourselves that God wants the best for us and for those we love, remembering His past provision and care. Then we can pray, committing to God the situation that occupies our thoughts. At this point, we may find that God nudges us to do something. Acting on these inner promptings can also displace worrisome thoughts.

We can turn to Bible verses that remind us of our help in God. When we lapse into worry, repeating these verses is a positive action.

We choose what we do with our minds. We can allow negative, unproductive thoughts to fill them, or we can "take every thought captive to obey Christ" (2 Corinthians 10:5). We can allow ourselves to wring our hands in dread of possible woe, or we can decide to rest our hearts in Christ, who wants to help with our heavy load. As we dwell on God's tender concern for us, we can begin to let go of worry. I do not have to know where I will be or what I will be doing, next year, next month, or even tomorrow. Today I can live in God's will. Today, this minute. I know God's will for me is to rejoice, pray and give thanks!

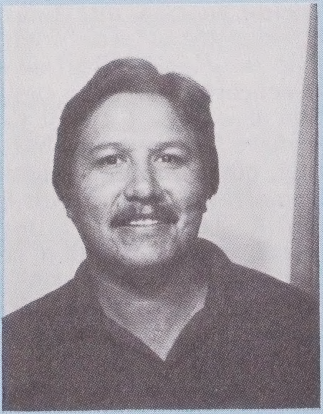
Prayer: Dear Heavenly Father, help us to appreciate Your guidance that comes to us through Your Word. We often feel afraid of situations and challenges that we have to face. Give us the assurance that You are with us always, and the power to do great things for You. In Jesus name we pray. Amen.

- This meditation was prepared for Council Executive, October 26, 1992. Helen Billiald is president of Hamilton and London Synodical.

Racism, Discrimination, Prejudice or Something Less?

A Native Person Speaks Out

by Stewart Folster



- Stewart Folster is a Nishnawbe or Ojibway-Saulteux person. He works in Native Ministry in Saskatoon and is a student for the ministry at the Jesse Saulteaux Centre, Winnipeg. This article emerged from a talk given to a WMS group in Brandon, Manitoba in 1991.

"To know love is to know peace" is one of the seven teachings given to native people which the Rev. Evelyn Broadfoot (of the Native United Church) received when she attended a conference on Native teachings. She then gave these teachings to me on November 8, 1990. Sometimes we say or write things that hurt people without realizing that we have done anything wrong. We may never have been taught or never bothered to learn about people who are different from us.

We make statements like one former pastor did, referring to First Nations people as "backward sinner Natives". Another former church worker on a different occasion in the Presbyterian Church suggested that First Nations People "do not have a national consciousness, they do not sing or have any songs!" I have copies of these reports if anyone cares to read such nonsense.

In the United Church an elderly pastor also recalled where he listed the funerals of Native people under "special events". To an Ojibway-Saulteux person such as myself this statement might imply that the death of a First Nations member of society is a cause for celebration!

It may sound like I have become a very angry person. But, wait there's more. In the section on 'Racism' from the Aboriginal Justice Inquiry (which came about in Manitoba because of the shooting death of a native man, J. J. Harper) some of the statements that were made by the officers in this report are as follows:

- Harper was the author of his own demise, the natives drink and they get in trouble. Blaming the police for their troubles is like an alcoholic blaming the liquor store for being open late.

- That's right, bleed him dry... If you're lucky that (f...) dies.

- If Harper had lived, he would have had a different version no matter what really happened.

- A friend of one officer felt it was largely a question of shooting the wrong Indian: If it hadn't been someone politically prominent, it wouldn't have become an issue. Maybe they should give him a medal for shooting an Indian. ...I mean when you find out what the police actually have to put up with every day. And everybody basically hates their guts....

- How do you wink at an Indian?.... The answer was a pantomimed pull of a trigger.

When we include "race" in the police description of suspects we automatically set a stereotype that all First Nations people are like the unfortunate souls in the slum areas of the cities and that officers in charge of picking up suspects of a crime must look for a "Native" person (and use all of their biases with force).

When I attended a conference with Gilbert Abraham, from the Fort Alexander Reserve, Manitoba, he told me that he went to a Roman Catholic residential school in that area of Manitoba. He said that the principal of the school was a priest. He remembers when he was five years old, "The principal first slaps my tender face with his open hands, left, right yelling, 'Christ died for your sins and loves you and your people are sinners, pagans, heathens and unworthy.' "

I cried with this broken down old man who is now much stronger because he has found the courage to share his story with us. It doesn't matter to me what church he belongs to because I feel every pain and anger that he does. I hope and pray that someday he will be able to forgive again.

> ***How do you wink at an Indian?.... The answer was a pantomimed pull of a trigger.***

Christian teachings include: "To honor all of creation is to have respect. To cherish knowledge is to know wisdom. Courage is to face life with integrity. Honesty in facing a situation is to be brave. Humility is to know yourself as a sacred part of creation. Truth is to know all of these things."

At another spirt rally in Winnipeg I addressed members and guests of the Sturgeon Creek United Church on other points on racism:

- After 200 years native people are still not trusted to do what they say they have intended to do. Ancient history has repeated itself here in this area of Woodhaven, St. James, Winnipeg when the people refused to support a Christian group to build their school (The Dr. Jessie Saulteux Training Resource Centre). Many felt that the school would become a detox centre for drunken Indians. It's a disgrace and insult to all races of mankind and it has hurt every native person that is involved with the church.

- Percy Tuesday says in the Winnipeg Sun, "He was a product of the residential school system.... We were told we were nothing but savages, pagans, drunken Indians.

> ***Don't tell me that racism doesn't exist, but tell me that we can work together to erase it.***

When we left home in September we did not come home until June."

In my case, I was ashamed to tell anyone at the Selkirk High School that I was from the Brokenhead Reserve, because the students talked about the drunken Indians who were shooting each other there and the police were afraid to go there to see who was hurt because they thought they would be killed on sight. We were denied protection, medical attention, and a proper investigation into each crime that was committed.

Also, the students made me feel very low on the scale of human beings although they often asked me for help with their homework. I was good in sports and I had to learn how to fight in order to survive. However, I soon learned all of their bad habits and I failed grade 12.

I didn't know back then that I was being denied my rights as an Indian person, to live and grow up in my own culture and with my own spiritual beliefs, just to receive a white education which had no Indian history, no Indian culture, no Indian family (because I had to leave them behind), and no Indian language....

- We were given a strap for speaking our language anywhere on the playground or any part of the school on the reserve! My mother was pressured by the system to teach us English. As a result we were denied a very important part of our culture. How would you like it if you came to this country and were told you couldn't speak English, but you must learn Cree or Ojibway? That if you didn't you would be strapped and put on a small reserve where there was no running water and no proper heating system. Then when the Indian agent came everyone would be told that you are dirty people. The reserve system introduced the welfare syndrome in the first place!

- I remember I was very proud of the work my grandfather did and the care that my grandmother gave us, but I was embarrassed every time a white stranger came to our door because our house was not painted, it was made out of logs, and we had the same old furniture for 15 years (it was not brand new when we bought it). If I could live there now I wouldn't trade it for anything in this ugly city. I can't go back there because we have no resources and no jobs for our young people and family.

- We were told what to think, when to think and how to think. We forgot how to be ourselves because we thought we were nothing, that we didn't deserve to think for ourselves. The situation at Oka has taught Indian people about themselves, that they cannot sit around and wait for something to happen. We must learn our Indian ways and forget what anybody else is telling us is right for us. It is starting to happen and I am ecstatic about the way that our Indian elders are beginning to open up and teach their spiritual ways. The good road that they have shown us recently will save millions of people and maybe even the Mother Earth we stand on. The elders could have been asked about the effects of pollution on this earth 200 years ago but people thought they didn't know anything. Now we have to start cleaning and healing everything all over again.

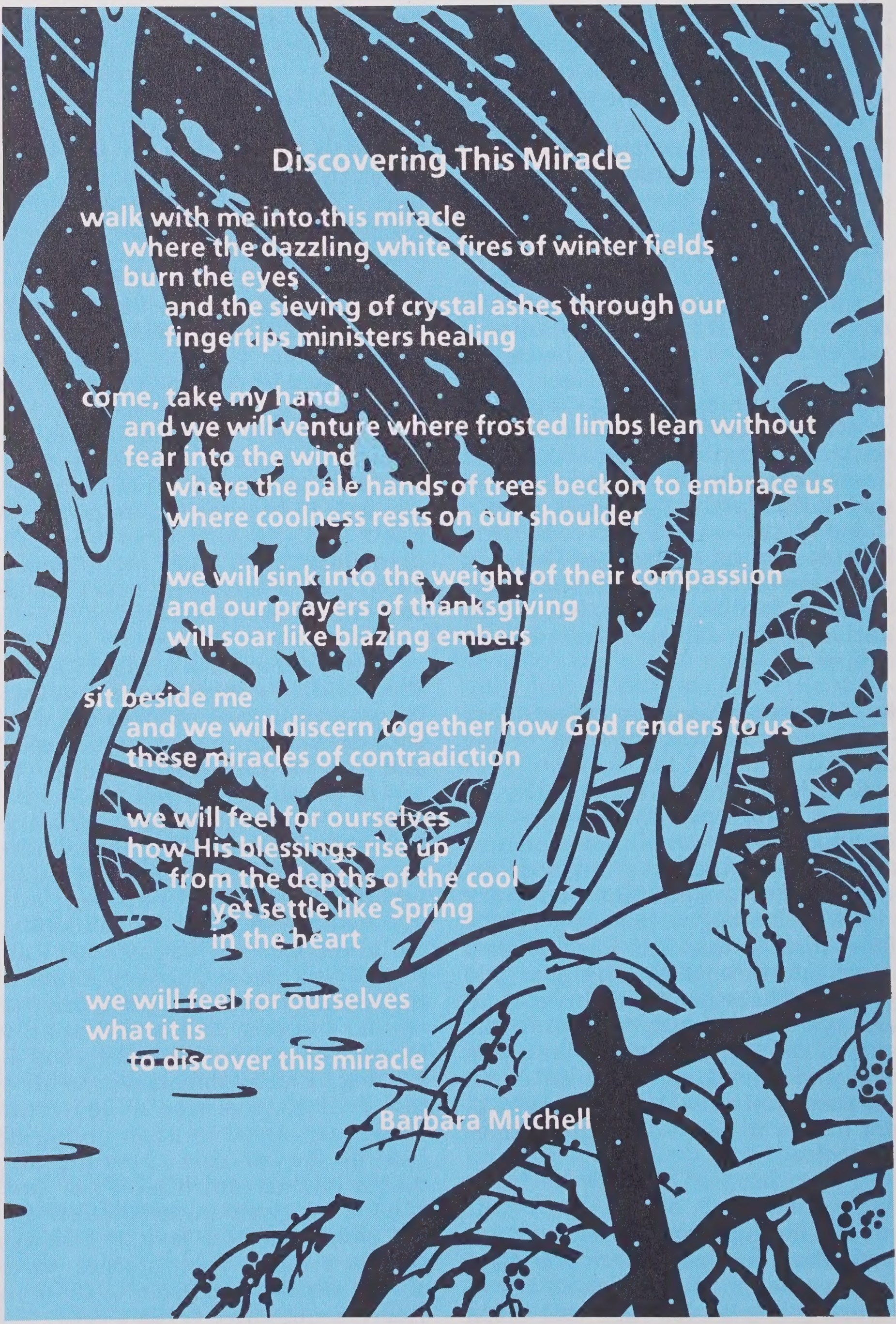
- Main street, prostitution, alcohol, drugs, elder abuse, wife abuse and child abuse have painted an ugly image of our Canadian Indian in the minds of our youth. We must erase that image as soon as possible. Give him or her back her self-respect, dignity, spiritual values, self-esteem and hope for a better future. Support Native issues, land claims, human rights, healing centres, healing circles, crisis centres, education centres, the right to medical treatment and protection and Indian justice for Indian people. (I don't like the word Native because it is too general.) The word Indian is also incorrect. I am a Nishnawbe or Ojibway-Saulteux person but not all native people can be referred to in this way.

- Let's give back the respect that our Indian women deserve. They are not "squaws" but they are very brave, loyal, gentle and intelligent human beings like the ones we saw in Oka. That woman who pushed the soldier could have crushed him with all her anger. She had every right to be angry (because of the false history that has been pushed down our throats for the past 500 years!). The women can be our leaders again as they have been in the past. They should stand between God and man again here on earth because that is where they belong, not hiding in some degrading abuse centre!

I refer again to another quote from the Winnipeg Sun: "For most Native people poverty is the norm. Housing is over-crowded and often unserviced. In remote communities unemployment reaches 90%. In cities, it is around 50%. 60% of Native youth are unemployed.

"Life expectancy is 10 years shorter. Violent deaths are three times the national non-native average. Youth suicide is six times greater. Aboriginal people, comprising three to four percent of the population, total 9% of the nation's prisoners." Don't tell me that racism doesn't exist, but tell me that we can work together to erase it. We have to if we are Christians. Indians are locked inside themselves. I am trying to learn my spiritual beliefs and culture alongside the teachings of the Bible to see if there is any way I can help to free our Indian people. I know that the good ways of our Indian elders has helped me to understand the Bible because now I can also feel good about myself.

Dave Courchene's advice to the First Nation's young people is this: "Find out who you are, find out what your destiny is, go back to your roots and look for the good things so you can be proud of who you are." I am doing all of these things in my training at the Dr. Jessie Saulteux Training Centre and I am learning many practical ways to do ministry with my own people. If I have sounded too bitter and too judgmental, I am sorry but I needed to say some of these things because I have been silent for too long. I believe that all of us need to get back on the road to healing. I know the answer to all of this is Love, the kind of love that Christ expressed to us in giving up His life for our sins. Healing also means having control over our sins. I thank everyone in the Church who has shown me this love by the way they live and by their sincere words of love which were given to them by God. Ho megwatch (Thank you).



Discovering This Miracle

walk with me into this miracle
where the dazzling white fires of winter fields
burn the eyes
and the sieving of crystal ashes through our
fingertips ministers healing

come, take my hand
and we will venture where frosted limbs lean without
fear into the wind
where the pale hands of trees beckon to embrace us
where coolness rests on our shoulder

we will sink into the weight of their compassion
and our prayers of thanksgiving
will soar like blazing embers

sit beside me
and we will discern together how God renders to us
these miracles of contradiction

we will feel for ourselves
how His blessings rise up
from the depths of the cool
yet settle like Spring
in the heart

we will feel for ourselves
what it is
to discover this miracle

Barbara Mitchell

Sang-Sill Kim graduated from Ewart College in 1992. A member of Korean Bethel Church, Toronto, she teaches youth in the Sunday School. Bethel Church has 110 young people. Sang-Sill has a boy twenty and a girl twenty-two. She recalls the traumatic events her family experienced in 1950 when she was six years old. Her father, oldest brother and younger sister are still in Korea.

The Broken Promise

by Sang-Sill Kim

There was a loud bang on the door. The fierce sound broke the dark chilly air. Yosi, our German Shepherd barked angrily.

My mother, by nodding, wordlessly commanded our family. My dad blew out the candle quickly. My older sister ran down to the basement, my older brothers climbed up to the attic, and my father jumped into the underground cave. My parents deliberately made separate hiding places in case we were attacked by communists and/or bombs.

My mother held our baby sister in one arm and my hand with her other. She looked around to make sure everybody was gone, then walked across the yard to the gate.

- Sang-Sill Kim

"Nu ku sei yo?" (Who is there?) Mom asked.

"Open the door!" the stronger voice responded.

"Mura ku yo?" (What did you say?) Mother put her ear on the door.

Knock! knock! The outsiders kicked at the door angrily. My mother opened the gate cautiously. Two men, tall and tree-like, entered hurriedly. One man pointed a long gun at my mom and the other man pointed his at Yosi, who sat nervously. We trembled with fear. They said something to my mom but not knowing any English she did not have any clue to what they were saying. They entered my parents' room searching in the silence with a powerful flashlight. My baby sister started crying and although Mom tried to comfort her, the baby panicked.

The strangers began to tear the books from the shelves hoping to find a hidden person. They said something to my mom with a harsh voice but she just bowed humbly to them. The two invaders knocked down the bookshelf. A portrait of Jesus Christ swung as if greeting them. Their piercing eyes moved from the picture to my mother and they stood helplessly for a moment, before putting the guns on their shoulders and leaving. My mom and I cried silently.

My brothers, sister and father came out from the hiding places. No one asked any questions. My father told us he might be searched by Communists. But he wondered why American soldiers investigated our home.

"Perhaps someone betrayed me," he murmured.

Pyung Yang, my hometown, the capital city of North Korea was attacked and destroyed by the American army. Bombing was like a shower. Hydro, water and telephone lines were destroyed completely. The markets no longer existed. Our church building was used as a centre for communist information. My mom told dad that there was not much grain left in our home, but she could get crops from the village which usually had a good harvest. To get there would be a full day's walk. My father sighed.

The next day in the early morning, she told us she would be home by evening. When she came home she promised to make coloured rice cake for Christmas. I cried as she left with our baby sister on her back, but dad put his arms around me and comforted us both.

* * * * * * *

The siren screamed in the middle of the day. We scattered out to our hiding places. Instinctively I hid with my father thinking it was a great hide-and-seek game.

Above, many airplanes roamed and bombed.

When the second siren rang out my brothers chattered excitedly.

"How many did you see?"

"Eleven of them."

"Eleven? I counted sixteen of them."

"Did you see huge black bombs this big?" One of my brothers stretched out his arms.

"Yeah!"

"Did you see the fire?"

"Black and red clouds like fire."

"Black and red? Yellow! Dummy."

"Oh well, whatever.... I don't care as long as it kills the communists."

* * * * * * *

At night my father gathered us to pray for mom. I saw his tears.

"Dad, when is Christmas?" my sister asked.

"In two weeks," Dad answered quietly.

"Are we going to have a Christmas pageant at the church like last year?" one of my brothers asked.

"Maybe not. Just at our home...", father answered sadly.

My brothers started to sing Christmas carols right away. They sang one carol after another, giggling and pushing each other.

My father and sister joined in as they sang "Silent Night, Holy Night", "Joy to the World the Lord has Come", and "The First Noel". Father acted like a conductor, my brothers and sister were the choir, and the only spectator was me. They sang softly and cheerfully, until the beautiful sound was stopped by a knocking sound on the gate. My father whispered to go to the hiding places. He held my hand as he opened the gate.

* * * * * * *

Two mysterious black figures were at the gate. I began to cry in horror. They forced my father inside and entered our room, where they sat down on the floor and began to hum the carol "Silent Night, Holy Night", motioning for us to join them. My dad joined with them.

He sang in Korean; they sang in a different tongue. As soon as the music started, my brothers and sister popped out from the hiding places and joined in.

The Christmas carols went on. Everybody was happy. We all forgot the war. When they realized what time it was, they stood up; we stood up as well. My father told us to join hands in a circle. He prayed in Korean. When we said "Amen", one of the strangers started to pray.

* * * * * * *

No one wanted to get up in the morning. Snow flurries began to fall. A biting wind shook the windows. Suddenly airplanes were flying just above us. My brothers went out and shouted: "Dad look at the airplanes, they are dropping papers."

The rest of us ran out to see sheets of papers falling like snow. My father grabbed the paper and read hurriedly. He gasped in shock. The United Nation's Forces ordered an evacuation at once. They had been defeated by North Koreans and numerous Chinese soldiers.

"Pack your belongings right now", Dad shouted.

"How about mom?" my sister cried.

"It will be just temporary, just for a week. Mom would return at the same time," my father said confidently.

I grabbed my toy handbag and two candies.

My sister made a full pot of porridge for Yosi. My brothers petted Yosi, saying "Be a good boy, see you in a week."

Father wrote notes for mom and left one on the desk and one posted on the door. We rushed away from the city, with Yosi's whining in our ears. We never returned to the house and we never saw Yosi again.

Four days later we found mother alive and safe on the road in a flood of people escaping south.

A Message from the President: Kay Cowper

The Messenger for This Age

70th Anniversary of the Women's Work Committee
The Presbyterian Church in Taiwan

- WMS President Kay Cowper (l) writes of her experiences in Taiwan and Hong Kong. She was accompanied on the trip by her husband Larry, and Barbara Woodruff (r), Secretary for Adult Programming.

What a wonderful experience and privilege to attend the 70th Anniversary Celebrations of the Women's Work Committee of the Presbyterian Church in Taiwan, to be one of over 2000 people in a hall which could have seated over 5000. Everything was organized down to the last detail. Flowers in a profusion of color framed the stage and stairways as we paraded in with flags and beautifully decorated banners, the theme banner leading the way. Many wore tribal costumes as a fanfare of music brought us together.

What a thrill to bring greetings on your behalf to the Women of Taiwan from our Women's Missionary Society and the Presbyterian

Church in Canada. Thirty overseas visitors were invited and came from around the world: England, Wales, Australia, New Zealand, Africa, India, Japan, Korea, Bangladesh, the Philippines, Indonesia and Switzerland, as well as USA and Canada. Presbyterians from Canada were Barbara Woodruff, my husband Larry and I. Translation helped us to be a part of the celebration.

We celebrated in worship. Many messages of thanksgiving, praise and challenge to the women of the Taiwan church were brought to us from the word of God. One of the speakers, Dr. C. M. Kao, was known to many because of his imprisonment from 1980 to 1984.

We celebrated in prayer, seeking a blessing on our fellowship and on the past, present and future work in Taiwan.

We celebrated in song. The women of Taiwan are a singing people, expressing themselves so beautifully in an afternoon of singing, as well as a great welcome in song to begin each morning.

We celebrated in dance. An evening of dancing entertained us when members from each Presbytery in turn danced for us, some in tribal costumes.

We celebrated in drama, reliving the history of the Presbyterian Church in Taiwan, the times of struggle and of joy, with thanks to Dr. George Leslie MacKay and the Presbyterian Church in Canada for their beginnings.

We celebrated in Communion, bringing us together from around the world with our friends in Taiwan as the worldwide family of God. What a celebration!

We celebrated in candlelight. As the candles were lit each Presbytery pledged to continue to support the mission projects of the church in Taiwan, and in other countries as they endeavour to be the *Messengers for this Age*.

It was truly a celebration and I want to express my sincere thanks to the WMS (WD) for the privilege of going to Taiwan not only for this 70th Anniversary Celebration, but to be able to see and learn so much about the work being done in both Taiwan and Hong Kong.

Before and after the conference we (the Presbyterian visitors from Canada) were hosted by our Canadian workers, and shown not only the areas of their work but also the work being done by the Presbyterian Church in Taiwan. Our thanks to Jack and Betty Geddes and their family, Joy Randall, Paul and Mary Beth McLean and family, Linda Petrucelli at the Fisherman's Service Centre, Don and Jessie McCall working with the aboriginal people on the east coast and to Susan Raeburn-Cherradi working with Amity in Hong Kong. We learned so much and appreciated the opportunity to see first-hand all of these things. -- But, this could be another story!

The Other Story...

The Church in the World

Following the Anniversary celebrations Kay and Barbara visited social justice and human rights projects in Taiwan and Hong Kong.

Taiwan

The Rainbow Project, founded in 1986 by a group of concerned Christians, endeavours to protect adolescent rural and aboriginal girls from criminal prostitution when they come into the city and to help those already involved by providing spiritual and personal counselling, skill training, job counselling and placement.

台灣基督長老教會
彩虹婦女事工中心
Rainbow
Project

Above: The Rainbow Project

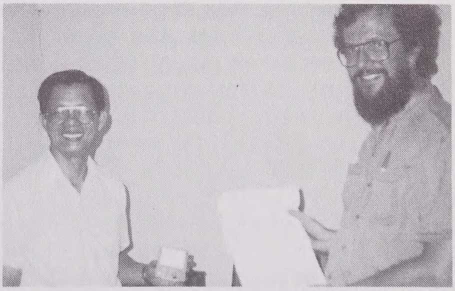
End Child Prostitution in Asian Tourism (ECPAT)

The ECPAT movement started in Asia when concerned Christians sought a means of addressing the rapidly growing phenomenon of child prostitution in the tourism business. Support groups have been established in Europe and North America.

STOP
End Child Prostitution in Asian Tourism

ECPAT CANADA is busy researching international legislation on child prostitution to develop a proposal for Canada's legislators event in Toronto, November 20, 1992. Above: Catherine Guy, Children's bureau, Ottawa, one of the speakers at ECPAT event.

Director: Masao Nikar (l), Missionary: Linda Petrucelli (c) with the staff of the Fishermen's Service Centre (PCT) provide Advocacy for legal rights and insurance claims; Research, Documentation and International Networking in cases of detention, injuries, missing ships, deaths at sea; Pamphlets and Seminars on work related matters. (GLAD TIDINGS, Jan. 91.)



More next issue...

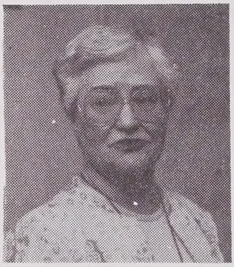
Lois Powrie Retires

After thirty-six years of service with the Presbyterian Church in Canada Lois Powrie retired on December 31, 1992. Lois had been National Secretary for Teenage and Children's Work with the WMS since May 1979.

Lois brought her love of young people and her passionate interest in their welfare to her work. She annually prepared mission study materials for children and teens, as well as program materials for use by leaders of mid-week programs.

A native of Toronto, Lois graduated from the Presbyterian Missionary and Deaconess Training School (now Ewart College) in 1956. After graduation Lois served as a deaconess in Victoria Church, Toronto; as Executive Secretary responsible for Girls' Work for the Toronto Religious Education Council; and just before joining the staff of the WMS, she was Program Director for the YMCA in Peterborough, Ontario.

In 1961, Lois came on the staff of the Women's Missionary Society, (WD) as Regional Secretary for the Synod of Montreal-Ottawa representing both the Society and the Board of Christian Education. She was transferred to the Synod of Toronto and Kingston in September 1964. When the Educational Staff was increased in numbers and areas re-assigned she was appointed to the Presbyteries of East and West Toronto to serve as Area Educational Consultant. At that time she worked with officers and leaders of women's, youth and children's groups; with Church School teachers; Synodical and Presbyterial Officers, and Synod and Presbytery Committees related to the Board of Congregational Life. Lois was then appointed as Teenage and Children's Secretary in 1979.

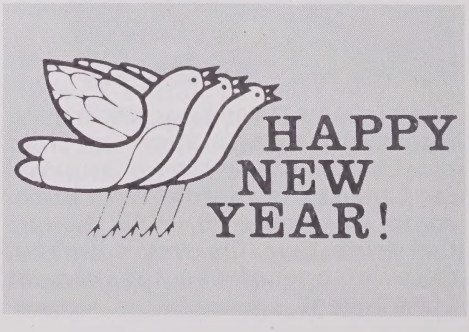


- Lois Powrie

One of Lois' keen interests was Canadian Girls in Training (CGIT). From being in CGIT herself Lois went on to become a leader, and as part of her work from 1979-1992, she represented the Church on the National CGIT Committee.

Lois was President of the Order of Diaconal Ministers of the PCC from 1990-92. She served as the PCC representative on the Diaconia of the Americas and the Caribbean and was their voting delegate at the Diaconia/World Federation of Sisterhoods and Diaconal Associations.

Lois brought many gifts to her work with the Church, among them a beautiful singing voice, and much energy in the giving of herself and her time. As she retires to be near family in Mount Forest, Ontario we wish her time and energy for herself.



A Call to Stewardship of Treasure

The following meditation was given by Jean Campbell, Winnipeg at Council May, 1992.

We are well aware that there are several kinds of stewardship. We frequently emphasize the three Ts - time, talent and treasure. I have chosen to look at the last, using the meaning of 'money' - that word from which we shy away; which for whatever reason, we try to avoid.

Many are upset by any emphasis on money, and hasten to point out that stewardship means much more. That is true, but if we are realistic money is a subject we cannot avoid, and must not overlook. Money is a necessary means of exchange, and I believe that in today's society it is high time we took a serious look at what we are exchanging it for.

The late William Barclay, Professor of New Testament at Glasgow University once wrote "We live in a world in which values have gone mad. But from all this one basic fact emerges - the world sets its highest value on that which entertains. No preacher...would ever receive for a sermon the amount which a comedian receives for one performance. No serious writer will ever receive for a book what a popular novelist will receive. And it would appear that no one in the world is worth quite so much as a footballer or a film star. What the world is willing to pay for is entertainment. People will pay anything to be amused." (*Through the Year with William Barclay*. 1971. Hodder & Stoughton Ltd.)

Listening to the CBC on the morning of March 30, 1992, I heard a discussion of baseball salaries. Questions were asked such as: "Is baseball a sport or a multi-million dollar business?" "Is the fun gone?" "Where does the money come from?"

Fans were among those interviewed. One, when asked: "Is anyone worth several million?", could not see anything wrong with that, because "Michael Jackson gets more." A media commentator remarked that it is not kids he sees trying to get players' autographs these days, but adults. He added that today an autographed baseball card is worth a great deal of money.

To return to William Barclay: "There are certain things that follow from this. There is the strangest parallel with the Roman society of the time when Christianity came into this world." He gives instances of excessive spending on worldly pleasures recorded in history by accepted historians such as Tacitus, Pliny the Elder and so on.

He continues to say: "An age which pours out money on its pleasures is a decadent age. There is no doubt what that Roman world was trying to do. It was trying to escape, to escape from the weariness and the boredom which had it in its grip. ...Extravagance is always a sign of a desire to escape. It is hard to avoid the conclusion that we are living in an age of decadence and escapism. And as Christians, there lies our challenge and our chance. ...The men [and women] to that which is life and life indeed."

Extravagance is always a sign of a desire to escape.

As WMS members do we speak out against values gone mad? Do we stand for living values?

What has all this to do with the WMS and stewardship of money? As WMS members, women with a purpose, which according to our printed statement "reflects a commitment to God through Jesus Christ, in stewardship of time, talents and free will offering", do we speak out against values gone mad? Do we stand for living values, and become actively involved, insofar as we are able, to bring them about? Do we give serious thought to our own priorities, and to what we want to see our Society accomplish, remembering our mandate from Jesus Christ to go and tell the good news?

At the 1992 Annual Meeting of the Synodical of Manitoba and Northwestern Ontario the Rev. Jim Patterson, minister of First Church, Thunder Bay, gave a very powerful presentation on stewardship. He pulled no punches in facing us squarely with the fact that we are the Lord's and what we have is the Lord's.

My father taught me that it was not a matter of how much or how little one has but rather how it is managed. When I had finished school and university, and began to earn, my father presented me with a set of church envelopes! He said: "You must decide what to put in them, but it must be systematic and regular." Regular - a key word. A problem within our Society arises from failure to keep the money moving, moving from group treasurer to Presbyterial treasurer to Council treasurer.

Think of it this way - we have to pay our utility bills each month and would run into trouble if we did not. The WMS Council must also pay bills each month, including salaries to Area Educational Consultants and to staff, not to mention our commitment to mission. That is difficult to do if the money is not there. Would any of us like to say to our AEC: "Sorry, you'll have to wait for your salary this month. Sufficient money has not been received." To borrow is costly. The Council treasurer is faced with the unhappy choice of having to take money from some other area even though it may be temporarily.

To quote Professor Barclay again, from his meditation for March 23: "It is very easy to find that we cannot afford to do what we do not want to do and to give what we do not want to give. It is very easy to find reasons why it is really an economy to buy what we want to buy." He poses the questions: "How much do we give of our time to the church? How much do we give of our talents? How much do we give of our money? It may be time that we began thinking of the things which, if Jesus Christ is right, we cannot afford not to do." How committed are we, as WMS members, to carrying out our purpose to be involved in the mission of the Church of Jesus Christ?

How committed are we to carrying out our purpose...

ESTIMATES 1993

Estimates for:		% of Total Estimates	% from Legacies, etc.
Grants: to interchurch organizations and Christian literature groups worldwide...	**$16,149**	**1.1**	**.27**
Administration & Continuing Education: includes Council Executive meetings and Annual Council meeting, salaries of one executive and one support staff and office expenses...	**$318,852**	**22.1**	**5.4**
Mission Education: includes salaries for three executive and four support staff, resources for Adult, Youth and Children, Glad Tidings and the Book Room...	**$368,790**	**25.5**	**6.3**
Area Educational Consultants & Freelance Workers: salaries and expenses of seven AEC's whose work relates to leadership training, Christian & Mission Education and work with groups of all ages...	**$391,134**	**27.1**	**6.7**
Life & Mission Agency: for outreach in Canada and overseas, sharing in the work of the Church through the Agency...	**$350,000**	**24.2**	**6.**
TOTAL ESTIMATES	**1,444,925**	**100%**	**24.6%**

Suggested Synodical Objectives for 1993

British Columbia	$71,363*	
Alberta	70,728*	
Saskatchewan	24,306*	
Manitoba & N.W. Ontario	36,673*	
Hamilton & London	375,672*	
Toronto & Kingston	361,942	
Quebec & Eastern Ont.	149,378	
	1,090,062	(75.4%)
From legacies, gifts, interest & capital	$354,863	(24.6%)
TOTAL ESTIMATES	**1,444,925**	

***Suggested 1993 Objectives accepted**

Dear Friends

Mrs. Judith Estell,
104 Chung Mei Rd.,
Hualien 970, Taiwan
Republic of China
July 1992

I would like to express my heartfelt appreciation and thanks to you for your faithfulness in continuing to uphold us in your prayers, for giving toward our financial support, and for encouraging us through cards and letters.

Life has been very full these past months. Yu-Shan Theological College enters a new era, both in leadership and in goals as we seek to soon offer an M.Div. degree. After our graduation service, the school held a service of installation of our first aboriginal principal, the Rev. Wu Ming Yi. Rev. Wu has been a long-time faculty member at Yu-Shan, and he is of the Amis tribe, one of the major tribes located mainly in the Hualien-Taitung plains on the east coast of the island. Pray that through these changes the Lord's name be glorified and students will be even better prepared to return to their villages to assume positions of leadership.

The women's Bible study is going well. We had many good discussions after the death of a twelve-year-old girl who had bone cancer and wasn't told, even after her leg was amputated.

Another exciting ministry I have is teaching English to a class of male prisoners, who give up their noon hour rest once a week for this class. There is complete freedom to use any teaching material, so we study the Bible and other Christian material in addition to learning grammar and sentence patterns. A couple men have become Christians since being in prison, and they are quick to acknowledge that having to go to prison was the best thing that could have happened to them.

A quick update on the children - John continues to work for Office Max, a company which sells office supplies. Timothy and Cara both continue to work at Andrews Air Force Base and are purchasing a townhouse in nearby Maryland. Peter and Sue are living in Leo, Indiana, where Peter is employed as a dispatcher and Sue is a preschool teacher at the hospital daycare centre. Stephen completed his temporary Air Force assignment in Turkey and is now back at the base north of London, England. Mary is a junior in high school and has been practising her basketball skills and piano each day. Ruth will be an eighth-grader, and she continues violin lessons this summer. Lois will be in the fourth grade and is wondering what home schooling with Mom will be like.

The Hualien area has many young people of all nationalities teaching English, and we have a number of overseas factory workers who are eager for Christian fellowship. So the gift of hospitality can serve as both an encouragement to the Christians and as an opportunity for sharing our faith with those who don't know the Lord.

"The grace of the Lord Jesus be with you. My love be with all of you in Christ Jesus" (I Cor. 16:23-24).

Judy & family

Brian and Liz Crosby,
10, rue Henri Lemaire
Beau Bassin, Mauritius
June 1992

Alice Derblay, first lay Moderator of the Presbyterian Church of Mauritius and also the first woman to be elected to that position, has been ordained as a deacon (assistant minister) in the Presbyterian Church of Mauritius. She will be the first woman to be ordained in our church in Mauritius.

Since taking early retirement from Government service as an Inspector of Schools (she was a primary school teacher first) Alice has given her services to the Church, mainly in the work of Christian Education, but also, in the leadership of worship and in pastoral visiting. Alice has a very special place in the hearts of Presbyterians in Mauritius. She taught many of the present church leaders as Sunday School children. Through her love of drama and her annual Christmas productions, her organising of the Fete de St. Jean each year (a Sunday when all the Sunday School children from every congregation lead the whole church in a joyful service of worship) she has encouraged many shy children, teenagers and adults to discover their talents and to give these talents in service to the church. Alice's steadfast love and encouragement has brought back into the church many who would otherwise have been lost when going through hard times.

Now in her third term as Moderator, Alice is a well-known face throughout Mauritius as she has represented our church at countless ecumenical, state and public functions. Alice's anonymous voice has been well know as the reader of the "Page of the Bible" every morning on the local radio station for over 25 years.

With warmest greetings from us all,

Brian and Liz Crosby

Bill Elliott and Marie Rempel
Ebenezer, Eglise St. Joseph,
Roc-en-Roc, Grand Gaube,
Mauritius (Indian Ocean)
September 1992

As well as enjoying the beauties of Mauritius which include beautiful coral beaches, black crested condées (little black birds), poinsettia trees and bougainvillea blossoms, Bill Elliott reports on his and Marie's activities:

"I am continuing to serve as tutor for a course of introduction to the Bible. The participants number about ten, and are members of the Presbyterian Church from various parishes. They are intelligent, interested explorers, and this is proving to be one of the most enriching experiences for me."

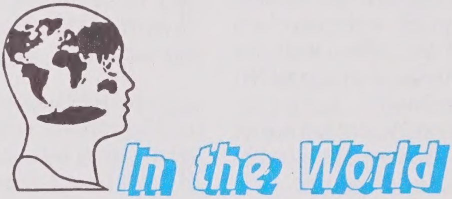
The congregation is busy preparing for its 125th anniversary in October 1992 with fund-raising activities and choir practice. "One piece they particularly like is a little medley I've put together, beginning with an 'Alleluia' sung to Pachelbel's Canon, moving then to another 'Alleluia' set to a Mozart tune, and climaxing with a rousing Easter hymn, 'Alleluia! le Christ est vivant!'. This choir is another of my great delights and satisfactions."

Bill participated in an ecumenical event this year where he made a presentation on the theme 'Evangelism to Pagans.' He says, "I accepted the task because I have wanted for some time to engage in conversation with some active lay followers of the other religions practiced here - Hinduism, Islam, Buddhism. I intend to use my discoveries about the faith of these people as a starting point for my presentation. I hope then to elicit from the retreat participants their feelings about their neighbours of other faiths, and their ideas about their Christian responsibilities toward them. I'm looking forward to a new opportunity to listen and learn.

"There are moments of discouragement but in all, our Mauritian experience continues to be a wonderful time of growth for us."

"Marie is also finding encouragement in her informal teaching activities - beginning to make use of puppets to bring Bible stories alive. All of this by way of a little update, offered with our best wishes to you on the far side.

Bill Elliott and Marie Rempel



CHURCH OF ENGLAND TO ORDAIN WOMEN

The Church of England can look forward to having its first women priests within the next year or two following the historic decision of its general synod to give final approval to the measure making this possible.

But it was only by a slender margin that the measure obtained the necessary two-thirds majorities in all three of the synod's houses (bishops, clergy and laity). The bishops voted in favour by 39 to 13 (75 per cent), the clergy by 176 to 74 (70.4 per cent), but the laity by only 169 to 84 (67.3 per cent).

Before the first women priests can be ordained the measure has to be approved by both houses of parliament and given the royal assent. This is not expected before next June or July at the earliest. Then the two canons that will implement it have to be promulgated, which means another Synod vote. The Church of England at present has some 1300 women deacons, virtually all of whom are likely to want to go forward to the priesthood.

In the debate what may have been the decisive argument in favour was the credibility of the church and of the gospel it is called to preach. "What kind of good news is it that only men may represent Christ in the priesthood of the church?", the Bishop of Birmingham, Mark Santer asked. [EPS]

SOUTH AFRICA: ANGLICAN WOMEN ORDAINED

Only 22 days after its synod voted by a 79 per cent majority to approve the ordination of women to the priesthood, the bishop of Grahamstown in the [Anglican] Church of the Province of Southern Africa ordained three women, says a 16-September report from the US-based Episcopal News Service.

On 5 September Bishop David Russell ordained Nancy Charton, a retired associate professor of political studies and the first woman deacon in the province; Bridge Dickson, a retired medical doctor; and Su Groves, who recently completed her theological studies.

"Yours has been a faithful, loyal

waiting...which you have borne in pain", Russell said. "It has been a creative pain that has deepened you and our church".

Of the 34 provinces and member churches of the Anglican Communion, 15 now ordain women to the priesthood. [EPS]

AUSTRALIA: HOMOSEXUAL ORDAINED

The Anglican Archbishop of Perth (Western Australia), Peter Carnley, has regularized the orders of a former minister of the Liberal Catholic Church who is a well-known homosexual to enable him to minister as an Anglican priest, according to the London-based Roman Catholic weekly, The Tablet. David McAuliffe had been instrumental in the formation of the Perth chapter of the Metropolitan Community Church, a denomination which ministers predominantly to gays and lesbians. [EPS]

NAFTA SHACKLES GOVERNMENTS

"The North American Free Trade Agreement (NAFTA) would seriously restrict the ability of democratically elected governments to undertake independent policy initiatives in such areas as investment, services, conservation of natural resources, environment, culture and social policies," warned the Ecumenical Coalition for Economic Justice.

ECEJ, a project of the Anglican, Lutheran, Presbyterian, Roman Catholic and United Churches, has been researching the free trade issue for over seven years. The proposed NAFTA goes far beyond the Canada-US Free Trade Agreement in adding new constraints on what governments can do to ensure foreign investors transfer technology or use local inputs.

The NAFTA also adds further restrictions on Crown Corporations and provincial utilities by requiring that "any government monopoly...acts solely in accordance with commercial considerations..." which would constrain federal or provincial bodies such as the Canadian Wheat Board or Ontario Hydro from pursuing non-commercial goals such as stabilizing prices in the face of volatile world markets or conserving energy.

Other concerns include the threat to the environment, protection to copyrights, especially in relation to patent medicines. It would give pharmaceutical companies, for example, 20 years of exclusive monopoly rights over patent medicines. Although existing licenses for generic drugs could continue, NAFTA would prevent the copying of new drugs. Generic medicines save Canadians over $500 million a year. For Third World countries banning generic copies of essential drugs is a matter of life and death.

The NAFTA text would also permit private companies to lay claim to ownership of living matter. Patenting life forms which are gifts of the Creator for all raises serious moral and ethical issues, charges ECEJ.

Also of concern is the loss of jobs to Mexicans and the negative impact on Mexico's peasant farmers.

For more information contact: Ray Hodgson, Justice Ministries, Presbyterian Church in Canada, (416) 441-1111 ext. 256.

AFRICAN DROUGHT WORSENED

A World Council of Churches staff member who visited the southern African countries of Mozambique, Swaziland and South Africa (29 September-13 October) says the effects of the current drought there are becoming more widespread.

Pamela Greet, a WCC African drought consultant, said that six months after the United Nations conference held in Geneva to rally international support for drought relief in southern and eastern Africa, some countries in the region have not yet received the food aid which was pledged by governments and other agencies.

Greet cited Swaziland as one of the countries that have not yet received the international food aid for the estimated 270,000 people faced with starvation. She stated, however, that locally purchased food has been distributed by the Council of Swaziland Churches since August to 28,000 people.

In Zimbabwe, delays in the distribution of food from the World Food Programme have affected large numbers of people. The situation there, she said, is being compounded by a serious shortage of water. As a result monthly food rations are now being cut from 15 to five kilos per person for the estimated 4.5 million people who rely on food aid.

In Mozambique, the peace prospects following the signing of an accord (4 October) between the government of President Joachim Chissano and the Mozambique National Resistance Movement (RENAMO) led by Alfonso Dhlakama has not eased the effects of the drought on the population, said Greet.

The food distribution to an estimated 4.5 million people displaced within Mozambique itself, she said, has been slowed down by poor infrastructure and the war.

The Malawian food supply situation is even worse because of the land-locked nature of the country and the political situation which has rendered the country "fairly volatile". [EPS]

INTERNATIONAL MINISTRIES

SUDAN

News Network International (NNI) reports that a spokesperson at the African Inland Mission (AIM) headquarters in the United States said four of their missionaries were expelled on September 3rd, together with all Protestant missionaries who remained in Juba. The AIM missionaries were evacuated to Uganda on a relief flight. Meanwhile, Andrew Mbugo Elisa, an assistant provincial secretary and press officer for the Province of the Episcopal Church of the Sudan and a member of the WCC Central Committee, told members of the WCC Africa Task Force that the situation in Sudan has reached a critical point.

Referring to the recent unsuccessful peace talks held in Nigeria under the auspices of the Nigerian government, Elisa said the negotiations were held only as a formality because the government is undertaking huge military offensives against the Sudan People's Liberation Army (SPLA). Many churches were being closed as part of the government's Islamization program, he said. Your prayers are asked for all missionaries in Sudan.

CANADA

Clayton Sterling has been seconded by the Mennonite Central Committee, British Columbia to The Presbyterian Church in Canada to work as a forester in the Cariboo Chilcotin district of British Columbia with the Ulkatcho and Kluskus bands of the Carrier Nation accompanied by his wife, Stacey and their two children, Meghan and Micah.

CELEBRATING YOUTH

Explorer Pilot Project

In response to a request from the National CGIT Association for the establishment of closer ties with Explorers, a Regional Explorer Committee has been formed as an Ad Hoc Committee of the Ontario CGIT Association. As the Alberta CGIT Association has expressed interest in the Ontario experiment, we trust that this Pilot Project will be copied by other Provinces. The Maritimes already have a joint Explorer/CGIT support group.

Recognizing that the decline of Explorer Groups and the lack of leadership training and support for existing groups is a serious problem, the Inter-Denominational Committee has set a Mandate, which is:

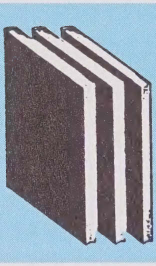
- to create a network of Explorer leaders
- to promote the Explorer programme
- to share and promote resources
- to consider leadership training events
- to investigate special events for Explorers
- to liaise with the Ontario CGIT Association
- to liaise with the Denominations.

As the 70th Anniversary of the 'birth' of Explorer Groups in Canada is coming up in 1993, the Teenage and Children's Working Group of WMS Council asks WMS Auxiliaries across Canada to promote the Explorer programme in their congregations, and to encourage and support existing groups. Perhaps they could arrange joint WMS/Explorer events, Reunions of past members, Anniversary Teas with parents invited, etc.

Watch this page for further information regarding Regional Events for Explorer Groups e.g. The Ontario CGIT Association has invited Explorer Groups to join them for a joint Celebration at Canada's Wonderland on May 29, 1993. Let us know what you plan for your area.

The Explorer Ad Hoc Committee is here to help leaders and potential leaders. The Presbyterian Church contact person can be reached by mail as follows: Women's Missionary Society (WD), Attention of Explorer Representative, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

- Watch for an article in the February 1993 issue by Terrie-Lee Hamilton, our National CGIT Representative. Terrie-Lee feels that these Explorer and CGIT programs have been, and can be extremely important in influencing the lives of young people in the 9-17 age group.



BOOKS

Order from:
The WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-1111 Ext. 239/240.

Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

PREACHING TO STRANGERS

by William H. Willimon and Stanley Hauerwas. Westminster/John Knox Press. Price $12.70.

This is a book of sermons that has been critiqued. Willimon and Hauerwas are both professors at Duke University where they teach. Willimon is the preacher, as well as the Dean of the university chapel, and Hauerwas is the theologian who does the critique.

The sermons read well (better if read aloud) and are thought-provoking. There is no question that Willimon does not preach a very fine sermon. The criticism is pointed as well as being supportive. It is a good thing the two men are friends. We are not left with the sense that the book is a love-in between them, but an attempt to show what preaching in general should consist of and how this is not being done very well.

To be able to understand the thrust of the criticism and the movement within the sermons, it is essential to know the premise within which the authors are working. Both men agree preaching should aim at transformation by conversion on the part of the listener. The unconverted stranger is the target because of the transitory nature of the university population. The challenge is to preach to a diverse group with no common tradition. The aim is to help 'strangers to discover through the gospel why their lives are intelligible.' To discover the authors' position, it is essential to read the introduction and the postscript first before reading the sermons.

There is a twist. Preaching is not limited to the unconverted in unfamiliar surroundings, but to congregations that meet week in and week out. It is here where the authors think most of the strangers are. Tourists who happen to find themselves on the same bus each going their own individual ways, who are no longer on a pilgrimage as a community. The writers see preaching lacking the notion of continual conversion, and tending to 'accommodate the hearers by trying to make the sermon fit their established habits of understanding.' Preaching has become apologetic not proclamation. Willimon continually strives against this trend and seeks to make the oddness of the Christian message come through. Hauerwas continually strives to keep Willimon honest.

The book's value lies in its reinforcement of the idea that preaching is not for imparting information but for moving people to Christian change in their lives. If you are interested in this as a person in the pew or as one in the pulpit, the book is a 'good read'.

Michael P. Barnes

The following book "The War against the Family" is not available in the Book Room. Check your local book store.

"THE WAR AGAINST THE FAMILY" *by William D. Gairdner. Published by Stoddart, Toronto, 1992. Price $32.95.*

This book will irritate, anger and frighten some people. It will enlighten and disturb others.

The main thesis of the book is straightforward enough. Gairdner writes, "*The War against the Family* sets out the conflict between the idea of community growing spontaneously on the bedrock of the family, and the idea of controlling community from above, via the State. It shows how these two ideas are incompatible from the start."

He develops his argument by studying and evaluating various "anti-family" policies and ideologies. He uncovers the "anti-family" bias in our current public education system; describes the "anti-family" ideology and purposes of radical feminism; and draws attention to the basic "anti-family" position of the radical homosexual movement.

He also portrays the moral ineptness and poverty of liberal Christianity as expressed in the mainline denominations. Gairdner adds two chapters on what he calls "painful topics", i.e. abortion and euthanasia, "two sides of the same coin". He even goes so far as to draw attention to the apparent "anti-family bias" in the laws of the land. In his eyes, one of the chief enemies of the family is the Socialist Welfare State.

In support of his argument, he quotes from radical feminists, militant homosexuals, and representatives of the educational system. He provides for the reader, charts, statistics and a selective bibliography. His material comes from both friendly and inimical sources.

It is true that Gairdner sees hostile and malicious policy where another may see only stupidity. Some may even go so far as to suggest that Gairdner suffers from paranoia, seeing "anti-family" policies where another may see only "good intentions". But not all perceived paranoia is based on unreasonable fears. It may be safer to believe that there is some danger, even when there is none, than to believe that there is no danger when there is some!

Gairdner points to the practical failure inherent in the logic of Plato's Republic and also illustrates the potential for disaster, for the family, in Rousseau's concept of the Contrat Social, both of which advocate the top-down approach. Social theories, ideas and, especially, policies, untried, may, when put into effect, produce consequences opposite to those intended.

There is no logical way to deduce the shape of an acorn from the size and shape of the oak, just as "there are no rules of architecture for a castle in the clouds." Gairdner's point is that any policy, which proves to be anti-family in effect, will, ultimately, destroy a democratic society. Despite Gairdner's obvious appreciation of G. K. Chesterton's writings, I am somewhat surprised that he did not include the following wise comment. Chesterton wrote, "The truth is that only men to whom the family is sacred will ever have a standard or a status by which to criticize the state."

I would recommend this book to all whose minds have not yet been made up on the question. As Sir Francis Bacon wrote, "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

Chris Costerus

NOTICE: CHANGE OF ADDRESS:
The St. James Presbyterian Church, Winnipeg is now located at 1476 Portage Avenue, Winnipeg, Manitoba R3G 0W3. Telephone (204) 783-1133.

OUR READERS Write

I was incensed at the fourteen quotations in the article, "Should we be Angry?", August/September 1992, although not surprised at the stupidity of some "brilliant men". Someone has once said, "Everything a brilliant man says is not brilliant, neither is everything stupid a stupid man says." I guess that is their only excuse.

I've listed below a few additional quotations about women, hopefully to clear the air:

"A creature between man and the angels" - Honoré de Balzac
"Every woman is a science" - John Donne
"God gave woman the heavy end of the log of life" - Abraham Lincoln
"A ministering angel" - Walter Scott
"No man is poor who has a praying mother" - Anon
"A distinct race" - The Talmud
"[She] inspires us to great things" - Alexander Dumas
"The result of that perfect education in taste and manner, down to every gesture." - Charles Kingsley
"A joy to her husband; she shall double his life" - The Apocrypha
"A crown to her husband" - Proverbs
"Man's best possession" - Richard Burton
"The soul of a great household; she introduces order there for temporal welfare and future salvation" - François Fenelon
"The key of the house" - Thomas Fuller
"That sovereign bliss" - David Mallett
"The particular gift of Heaven" - Alexander Pope
"The partner of my soul" - Nicholas Rowe
"Woman - last at the cross, first at the grave" - Eaton Barrett
"It has been women who have breathed gentleness and care into the harsh progress of man" - Elizabeth II
"But then, woman becomes, as she is, the nobler sex. If she is weak in striking, she is strong in suffering" - Gandhi
"Men have sight, women have insight" - Victor Hugo
"A woman's guess is much more accurate than man's certainty" - Rudyard Kipling
"There is a woman at the beginning of all great things" - Alphonse de Lamartine

Fredrick William Woolford
(of the "embarrassed" male species)

Re: Glad Tidings, October '92: Encounters on the Street: Tears came to my eyes. Thank you for moving us from the "pew". Excellent!

"Susie" Strickle, Embro, Ont.

I wish to cancel the monthly magazine "Glad Tidings". I'm sorry to say I no longer find it living up to its title but rather I find it "Sad Tidings". It has become - like many others we can purchase in book stores - sexist - this I find objectionable. If ever the publication returns to revealing to all the Christian message abroad and at home I will consider re-ordering.

Mary Lyttle, White Rock, B.C.

Staff Appointment

Kay Cowper, President of the Council Executive of the Women's Missionary Society (WMS), has announced the appointment of Tamiko Corbett as the Society's next Executive Secretary. She will succeed May Nutt who is retiring at the end of January 1993.

A graduate of Ewart College, Tam has served as deaconess in the Presbytery of Westminster, B.C., and as regional secretary for the WMS, Synod of British Columbia. From 1961-64 she worked with The Korean Christian Church in Japan in Christian education. All these were WMS appointments.

In 1970 she returned to her previous profession, teaching, in Chilliwack, B.C.

- Tam Corbett

In 1977 Tam married the late Dr. Donald Corbett, past principal of Knox College and, until his death in November 1991, minister of St. Andrew's Church, Quebec City. She has been ministering part-time at St. Andrew's since her husband's death.

Corbett feels strongly, in this Decade of Churches in Solidarity with Women in Church and Society, the church should become better informed regarding the whole ministry of women in the church. She hopes the WMS will explore new ways of sharing its missionary and educational aims with both the church and society.

Forward In Faith

The last part of the December '92 *Forward in Faith* bears repeating (with a slight variation), 'Let us be thankful for the opportunities we have and let us try to do just a little better in 1993'. Up until November 30, 1992, contributions for 1992 totalled $687,381.

There has been considerable discussion that groups would like a specific challenge to meet rather than the general contribution to the Life and Mission Agency of our church. However, Council at the last annual meeting did agree to provide $350,000 in 1993 toward mission through the Life and Mission Agency. It takes only a little imagination for each group to channel that goal into their own specific interest by relating their givings toward a particular area.

Using the information provided in the annual reports in the Red Book, it is possible to imagine how your givings are going to support mission work here at home in the various ethnic fields, in hospitals, in foreign fields. It might help to bring our work into perspective. Many groups already correspond with our missionaries and thus are kept up-to-date on the every day activities in particular areas. Our Area Educational Consultants are visible representatives of what is being accomplished in mission here at home.

As we say farewell to May Nutt as she retires, and as we welcome Tam Corbett, we are reminded of the dedication of all staff as we "Go Forward in Faith".

In the Society

SYNODICAL

The semi-annual meeting of **Alberta** Synodical was held at Camp Kannawin October 16, 17, 1992. The meeting was conducted by Helen Lusk as our president Norma Proudfoot was in Africa.

Four vignettes were presented: #1 conducted by Red Deer Presbyterial, in appropriate dress, depicting the beginning of the Society; #2 conducted by Calgary/Macleod Presbyterial taking the Society into the 1900s; #3 conducted by Edmonton/Peace River Presbyterial bringing the WMS up-to-date; and #4 a summary by Helen Lusk.

The Rev. Jean Morris was guest speaker. Using Jeremiah 30, 31 as her text, she addressed the meeting three times during the two-day sessions. Her talks illustrated God's promises of recovery and restoration followed with rebuilding and renovation.

Sing-songs were led by Sheila Kirkland, St. Andrew's, Calgary, accompanied by David Crocker, Centennial, Calgary.

AEC, Anja Oostenbrink moved us towards the future in a challenging talk and conducted a very moving closing worship.

The fall meeting of **Quebec and Eastern Ontario** Synodical was held in Westminster Church, Pierrefonds, Quebec on October 6, 1992, presided over by President Gloria Purcell of Spencerville.

Lively sing-songs led by Eunice Shrader of Perth preceded the morning and afternoon sessions. Lanark and Renfrew Presbyterial conducted the worship service based on Phillipians 2:1-11.

Workshops on the theme: God's Fellow Workers, under the leadership of Lottie Sutherland of Westport and AEC Beth Anne Yando of Kemptville gave members inspiration as they participated in discussions on 'Working Together'.

Doris Blaise, Honourary Synodical President addressed the group on her concerns with children's work.

PRESBYTERIAL

Two bus loads of WMS members of **Maitland** Presbyterial enjoyed a trip to Toronto on September 29 for their Fall Rally.

The ultimate destination of the trip was the Japanese Cultural Centre where participants enjoyed a Japanese meal, demonstrations of the Japanese Tea Ceremony, flower arranging, origami and Japanese dancing.

Just down the road was the Presbyterian Church offices where everyone had an opportunity to see what goes on behind the scenes.

While on the bus Wilma Clarke and Margaret Underwood introduced the two studies available for next year.

Vice President, Kathleen Elliott made all the arrangements for this very successful outing.

The Fall Rally of **Montreal** Presbyterial was held on October 3, 1992 at St. Andrew's Church, Huntingdon, Quebec. Margaret Goodall, President of St. Andrew's WMS welcomed the members and the Rev. D. Lennox gave a short history of the church.

Special music for the Presbyterial was provided by Lorraine Tannahill accompanied on the piano by Janice Neal. Among the guests were AEC Beth Anne Yando and

Gloria Purcell. An exercise break was led by Grace Thornley-Brown.

The guest speaker was the Rev. Linda Bell, Moderator of the 118th General Assembly, her theme the Ecumenical Decade of the Churches in Solidarity with Women.

The afternoon session began with a lively sing-song led by Jocelyn Mackay with Jan Manson at the piano, followed by a Bible Study "One Thing is Needful". Special offerings for the day were "Loony Tin" to go to a new Women's Shelter in the area and food collected for Tyndale-St. George's Community Centre.

The Fall Rally of **West Toronto** Presbyterial was held at North Park Church on September 30, 1992. Ruth McCombie, President presided.

The Rev. Laurence Vasbloim welcomed all and reminded us of our theme - "Forward in Faith". Dorothy Brushett gave a message on Pioneers of Faith. Molly Kirkland sang Jerusalem.

Elizabeth Heath welcomed guest speaker Susan Raeburn-Cherradi. Her subject was Hong Kong and China. Hong Kong, a British colony will return to Communist China when its 100-year lease expires in 1997. People in Hong Kong are seen reading their Bibles on buses and the streets. Slides were shown.

Refreshments were served by the women of North Park Church.

The Fall Rally of **Glengarry** Presbyterial was held in St. John's Church, Cornwall on September 29 with a good attendance.

A warm welcome by the President, Annie MacRae was followed with Grace and a pot-luck dinner.

Some women of the choir sang "Thank You" and the Rev. Ian MacMillan brought greetings from Presbytery.

A hymn-sing led by Vera MacEwen and Lorna MacGregor, pianist, was followed by the worship service by Dunvegan women with the theme "Stewardship" and ended with The Philosophy of Stewardship in unison.

Linda Carmichael sang her own moving composition "Lift Me Up".

Helen Stewart gave highlights of General Assembly. Guest speaker, Lynn Dent of St. John's spoke on Stewardship. She related incidents in her life when God helped her.

The fun part of the afternoon included a skit by the Lancaster group, "The Perfect Church", the setting in a Manicure Salon, Martintown, a page from a diary and Maxville, a skit called "I'm Having the Time of my Life".

Sarnia Presbyterial Fall Rally was held at Laurel Lea-St. Matthew's Church, Sarnia, Ontario on October 20, 1992 beginning with a potluck supper. Welcoming greetings were extended by the Presbyterial President, Bonnie Arbour, with the Rev. Keith McKee giving the grace.

The evening speaker was the Rev. Christine O'Reilly of Thedford, who spoke on Rural Ministries. She defined farmers as the "keepers of God's earth" who are industrious, honorable and God-called. Sadly many farmers find it necessary to work off the land in order to survive. Farmers need the prayers of all God's people.

Special music was provided by Laurel Liddicoat. The host church closed the evening with devotions centred on the evening's theme.

The **Edmonton-Peace River** Presbyterial held their Fall Rally in Callingwood Road Church, Edmonton, Alberta on September 19.

AEC Anja Oostenbrink showed

two videos which go with the mission study themes for this year. In the morning we saw "Angles of Vision in the Middle East". It was noted in this video that the people of the Middle East have three choices: leave, gain power or love. The love of God and the spreading of the Gospel is so very crucial there.

After much fellowship and a great lunch, we saw the video: "Churches in Solidarity with Women". Lively discussion followed the showing of both videos.

LOCAL NEWS EVENTS

On Sunday morning, October 18, 1992, the WMS of **Knox** Church, **Morrisburg,** Ontario held their Thankoffering service. Special guest speaker was Mary Lou Johnston of Montreal. In 1990-91 Mary Lou went to China as a volunteer to teach English. She spoke of her interesting and worthwhile work in that country. The theme of her message was "Fear No Evil". Mary Lou, assisted by the choir, introduced two hymns used in China.

This successful service was under the direction of President Margaret Reynolds, assisted by members of the WMS and Explorers.

ANNIVERSARY

The Spring Thankoffering meeting of **Knox, Waterloo**, Ontario celebrated 100 years of Women in Mission at Knox on March 31, 1992. Margaret Kuehl led the opening worship service, with special music by Cheryl Meyer and Ramona McWatt.

A Panel discussion "Reflections on Missions", was moderated by Elsie Baird, with Lorraine Peters, who with her husband served for many years on the mission field in Brazil; Deborah (Geddes) Schlichter, who was born and raised in Taiwan; Elizabeth Kerr, who served with Habitat in Nicaragua and the Rev. Linda Ashfield, who ministered to a multi-cultural congregation, Gateway Presbyterian, in Toronto. They reflected on missions past and present and the future of our missions.

A history of Knox Missions was read and tribute paid to all those who served so faithfully in the past years. Minute books, memorabilia and an excellent display from the WMS Bookroom were on display.

Refreshments were served at the close of the celebration.

Raising Money for Mission

Our church has begun having an evening concert one Sunday a month with an average collection of $350 all of which goes to missions.

Last December we had a toque and mitten tree, which was taken to the Inter-Church relief to be used in their Christmas baskets, also a "coats for kids week".

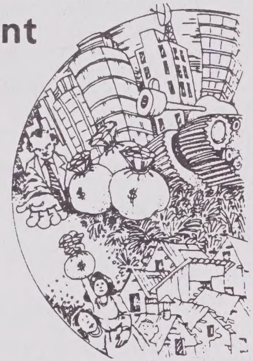
In April we had a concert made up of talent from our choir, and members young and old from the congregation in our church basement. We ran it for two evenings making $700 which also went to missions. The monthly concerts are not all done by ourselves; we bring in talent from other areas, childrens' and adult choirs. Our spring concert included Broadway hits, "old favourites" and spirituals.

It is a good way of making those much needed dollars for missions. Also people from other congregations enjoy sharing in the fun by coming out and supporting our efforts.

It is good fellowship. The women in our church are active in many different local mission and outreach projects. Volunteers are needed more and more as cut backs occur.

Pamela Parsons,
St. Paul's, Ingersoll, Ont.

Ten Days for World Development
February
12-22, 1993



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Order from Sojourners Resource Centre, Box 29272, Washington DC 20017; (202) 636-3637. 1-9 copies: $10 each; 10-49 copies: $8.50 each; 50-99 copies: $7.50 each; 100 or more $6.50 each.

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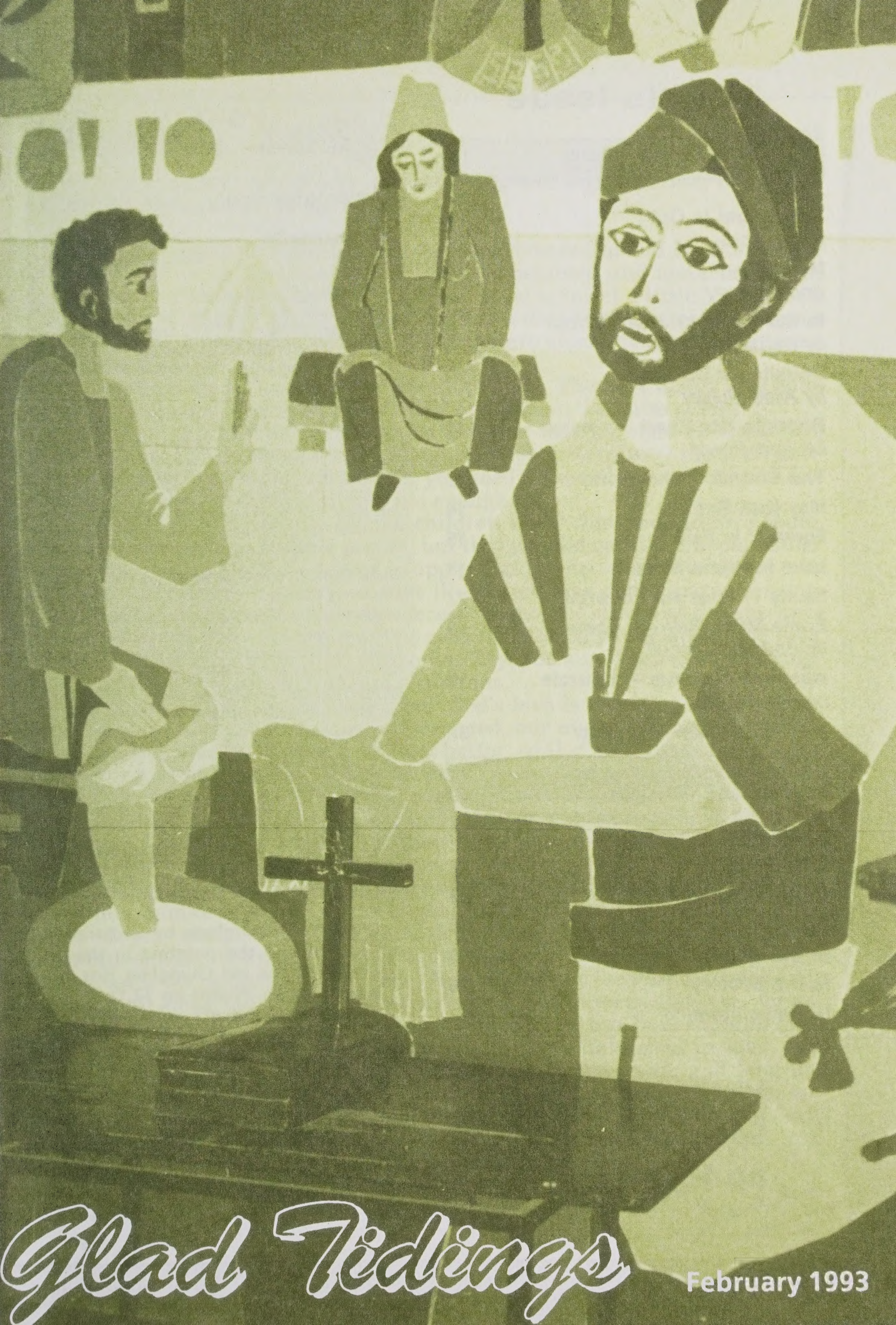

Glad Tidings

February 1993

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Glad Tidings

FEBRUARY 1993 **Vol. 69 No. 2**

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo by Barbara Woodruff of the painting in the Chapel of the old Chunghua Hospital, Taiwan. Photos pp 12,13 by Barbara Woodruff and Larry Cowper.

Victims of Abuse
Speak out
pp 4-9

Love in
Prime Time
page 16

February 1993

I pray that you may...grasp how wide and long and high and deep is the love of Christ....Ephesians 3:17,18

The two feature articles that follow, *The Secret is Out* and *My Story* were scheduled for an earlier issue but other circumstances and material moved them into the February Glad Tidings. As I tried to inject a little Valentine's flavor into the issue, I thought it was too bad I didn't have something about love. After all, stories of incest and wife abuse are about violence and intense emotional pain.

Then it hit me. These stories *are* about love. They are about love gone wrong, the misuse of love, and deeds that are done in the guise of love.

In my child psychology studies, the text that was the bible for child care workers was titled "Love is Not Enough." When you're working with children with severe emotional problems, you need things like structure and discipline. Just loving them is simply not enough.

It was important also to let the children know that you did love them, that they were indeed lovable people, but that you did not like the particular behaviour they exhibited. I tried to apply that theory when raising my own children. I remember a cartoon that illustrated how canny parents sometimes have to be to get the message across. A mother stands at the entrance to a child's room, hands on hips. The room is littered with clothes and toys. Rolling her eyes upwards, she comments, "My, you sure keep a tidy ceiling!" I still use the punchline in relevant situations.

The love of God is something else. God's love is so vast and all encompassing, it surrounds our every human need, our every foible. As a loving parent kisses a bruised knee to make it better, so God's love eases every failure, every pain. And while the pain doesn't always go away, the love of God makes it a lot more bearable. God's love is more than enough!

The people in the stories experienced pain in what should have been loving situations. Through no fault of their own they were made to feel unloved and unlovable. Those who inflicted the pain must also have been driven by feelings of insecurity about their own ability to love and be loved.

When human love fails us, as it sometimes will, we may be driven to retreat. Some retreat into alcohol and drug abuse, others to self mutilation, even into denial. We may find we have to dig deep into wells of strength and forbearance we never knew existed. And ultimately we will discover what we knew all along but never truly experienced: God *loves* us and *cares* for us.

Paul was in prison when he wrote to encourage the Ephesians in their faith journey: "I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge - that you may be filled to the measure of all the fullness of God." (Ephesians 3:17-19 NIV)

That is my wish for all of you. Happy Valentine's Day!

Written in Love June

A victim of incest says:

"I want Christians across the church to hear the noise of the silent secret."

The secret is out

Anonymous

The first steps of the wellness journey

In the beginning were the tears,
then the anger;
then the pain;
now the despair of loss.

The loss of parents, the loss of childhood and youth, the loss of dreams, the loss of innocence and the loss of self—the devastation that incest leaves in its wake.

I have always known that I was different from the other kids on the block. My parents were avid churchgoers. I would go to Sunday School, then come home to be met with violent sexual assault by my father. And yes, Mom would have her sexual turn with me too, but usually before church. Years later, I learned that Mom and Dad had no idea what the other was doing to me. I remember as I grew up praying that somehow God would make my parents the "good Christians" that they professed to be. My parents protected me from all the evils the world had to offer, but neglected to protect me from themselves.

Telling "the secret"

In and out of psychiatric hospitals, I kept "the secret" for fear that Dad would carry out his threat and kill me if I told anyone. A few years ago I broke the silence and told my psychiatrist "the secret." Thus it began, my long, hard journey towards wellness and self-esteem. I am not as well yet as I wish to be, but I have learned recently that part of "my wellness" comes from the need I have to share "the secret" with Christians across the church. I want them "to hear the noise of the silent secret."

Incest does happen within the church, with ministers, church professionals and lay persons like myself. Somehow the church has closed its eyes to the reality of sexual abuse, perhaps wishing to deny its existence. As more and more persons get the courage to "break the silence" and finally begin telling their stories, the news media seems to explode with descriptions of incest and sexual abuse across all professional boundaries.

Hundreds of times I have asked myself, "How could Christian parents have inflicted such devastating and shameful pain upon an innocent child?" I still ask the question, but the answer still eludes me. Perhaps it has to do with the fact that their commitment to Christ must not have been strong enough to prevent them from inflicting such shameful acts. All looked proper and in its place to neighbors and the community. (Perhaps this is the Dr. and Mrs. Jekyll/Mr. and Mrs. Hyde of the '90s.)

Multiple personalities to cope

Now I have been recently diagnosed with a Multiple Personality Disorder, apparently the result of the long years of abuse. It turns out that this was a coping mechanism to help me through my childhood. Leaving one's body—the psychiatrists call it "dissociation"—prevented me from having to deal with the pain. The pain could be associated with another person and so I did not have to deal with it directly. Not to dissociate may have lead me into utter madness.

My parents protected me from all the evils the world had to offer, but neglected to protect me from themselves.

"But anyone who won't care for his own relatives when they need help, especially those living in his own family, has no right to say he is a Christian. Such a person is worse than a heathen."
I Timothy 5:8 (The Living Bible)

Through my therapy, I have begun to have more flashbacks of events of abuse that I had locked up in my subconscious, along with other invented personalities, none of whom knew of the existence of the other. As the memories come back, the pain is much worse than experienced during the actual event of abuse. There is now no protective covering, just raw emotions. Thanks to my doctor, nurses and ministers, I have been nurtured and cared for when I was incapable of doing so for myself.

Anger turns into self-abuse

I remember when I first told my psychiatrist about the incest. The tears flowed until I thought they would never stop. After a few years of tears, the anger began to surface. I turned the anger inward onto myself. To feel something I would mutilate and burn myself.

I still do this today, because I am afraid of directing my anger towards the people who deserve to be the brunt of my wrath, my mom and dad. You see, they are my parents and I am commanded by one of the Ten Commandments to "love, honor and obey my parents." How can this be?

I have found some answers to this question in I Timothy 5:8: "But anyone who won't care for his own relatives when they need help, especially those living in his own family, has no right to say he is a Christian. Such a person is worse than a heathen." (The Living Bible)

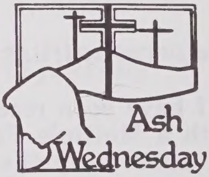
I feel I have reached the third and final step on my wellness journey—grieving all the losses that have happened due to my being sexually abused. Deep within my soul I cry out, "Please help me get out of this sea of darkness." My tears are dry ones at this point in my journey. Perhaps the necessary wet ones will emerge when the scales have been lifted from my eyes enabling me to see and love myself as Christ has loved and accepted me.

The chaplain of the hospital sent me back to my Bible to read over and over again I Corinthians 13. These very words have nurtured and watered my spirit: "Love bears all things, believes all things, hopes all things, endures all things; love never fails."

The love and care of my Saviour, Jesus Christ, foremost, and my therapists and friends has "sustained me" during the stormy times. All will stay near until the noise of "the silence" is quieted and I am whole, and at peace with myself.

Thank you for listening to "my secret." I pray that you too will be able one day to "tell your secret," and start yourself on the journey of being found and quieting the noise of your silence which has mounted its destructive waves upon your personhood. There is hope amidst the pain—there is hope! The hope comes from listening to the child within you who cries for your love and your acceptance and from the love Christ has for you. Do not despair, the lost can be found! Jesus Christ is true to his promises. I did not die as my fear had foretold; I found life when "the secret" was told. —"Found again"

- This article was reprinted from PMC May 1992 Vol. 9, No. 2. The author is a Presbyterian lay person.



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Nairobi, Kenya

MEXICO
Miss Alison Crosby,
Chapultepec 400, #6,
Col. Roma 06760
Mexico

MIDDLE EAST
Rev. Robert & Mrs. Nancy Assaly,
c/o The Middle East Council of Churches
P. O. Box 1248
Jerusalem, Israel

A victim of wife abuse says:

"Now I can set goals for my future and rejoice as I achieve each one... especially a future free from violence, doubt, fear - HELL!"

MY STORY

Anonymous

This can't be happening to me. I'm educated. I live comfortably. My husband has a good job. We have money to pay bills and enjoy life. If only he could control his temper. What is it that I do that makes him so angry? I try to be careful with what I say. Now he doesn't believe me when I tell him the truth. (You see, sometimes I withhold information to protect myself or my children). I feel guilty that I can't do something to protect us. How can I be so stupid? He keeps telling me that I'm a "stupid fat lazy bitch". I feel like I'm beginning to live up to that. I spend so much energy trying to 'keep peace' that I'm too tired to clean the house or repair clothing. I can't get my life organized any more. I'm either walking on cracked eggs or living on the roller coaster of emotions.

His anger is getting more frequent and his fists are getting stronger.

It's just after Christmas. He finds out I had a traffic violation a year earlier. I watch his rage mounting until the fists get going. I can't believe that I can't defend myself so I try kicking back. That fuels his anger. I stop and take a break, leave the house and go for a walk. I end up coming back. I'm afraid to leave. I don't want anyone to know (that way I don't have to admit to myself how bad life is). I go to work the next day in fear and trembling while I leave the children with him. I come home after work. Children are OK, but he beats me up again. Why am I so stupid to take this? What can I do?

I get up courage to call the shelter the next week. They tell me about a group programme. I go for an interview and join an afternoon group - telling no one.

I'm embarrassed, shy, scared. At the end of the first session, the women assure me that they are smiling because they "have been there".

I quickly learn two things: that I'm not responsible for his actions and that I must take care of myself (something I've never been good at). My parents taught me to do as I was told.

Life improves, our family goes for a tropical holiday -- looks like I may have over-reacted. But there are still small incidents.

Heaven doesn't last forever. When life gets worse, the punches are harder and do more damage. This time I have X-rays taken as I thought I had broken bones. That's it!

I get "lucky" and walk out of the house with my purse and keys. I had kept the address and number of the shelter in my purse for nearly two years. But this time I knew what my options were. I run to a friend's house; get a ride to the police station to lay an assault charge (I couldn't think of any other way of stopping the abuse); and then to hospital for X-rays.

In my mind I was planning to stay away while he got treatment. Little did I realize how deep rooted the patterns were. I doubt that he will ever change enough for me.

I spend three weeks at the shelter. The living conditions are a challenge with three teenagers. The counsellors are excellent.

After a court order to get my husband removed from the house, the children and I return three weeks later and start to rebuild our lives.

We go for private counselling. I go for counselling -- costly, but it's an investment in our future. I see more and more clearly that I must continue to remain on my own. One day I remember how many times I'd said to myself, "once the children were on their own I'd leave him". I think, "I'm already out", why go back -- I didn't!

I quickly learn that
I'm not responsible for
his actions and that I
must take care of myself
(something I've never
been good at). My
parents taught me to do
as I was told.

I have reached to the
depth of my spirituality.
God was there. God has
always been there -- often
the only constant that
remained as I crawled
through the darkness
and uncertainly of
family violence.

The road ahead is lonely and scary. By making only one decision at a time I gradually plow through the rubble. At first I can only focus on a few hours ahead, then days, weeks and more. Now I can set goals for my future and rejoice as I achieve each one -- a new home of my own, a new car to replace old unreliable, but especially a future free from violence, doubt, fear - HELL!

With my freedom has come peace. Sometimes memories wake me in the night and haunt me but they get farther and farther apart. I still feel the loss of the good times, but new traditions and experiences are gradually replacing that emptiness.

I have reached to the depth of my spirituality. God was there. God has always been there -- often the only constant that remained as I crawled through the darkness and uncertainty of family violence.

- The author is a Presbyterian lay person.

In the Name of Jesus Christ

by Barbara Mitchell

I had taken a volunteer training program through our church. When the day arrived for me to begin at the Hardisty Nursing Home, I was bubbling with excitement, anticipating the joy and sunshine I might bring into these elderly people's lives. Needless to say, I was very disappointed when the matron in charge guided me down the lengthy corridor and stopped before an elderly woman who gave every appearance of being over one hundred years old.

My visions of shared conversations about children and life in general dissolved before my eyes. How was I to be useful when this patient didn't even know I was there? How was I to minister to someone whose blank stare indicated she was far into a world of her own? And even more relevant to the moment was, how was I to appear loving, when I didn't *feel* it. If anything, I felt cheated.

It was when I acknowledged the full thrust of this question that I realized, and ashamedly too, that somewhere along the way, I had lost my focus on the Lord, and turned it toward myself. The glory was never meant to be mine.

Lord help me, I prayed silently. I don't know what to do.

Taking a deep breath, I settled down into the vacant chair at her side, and for lack of anything better to do, took her gnarled twisted hand in mine.

I started to speak, hesitantly at first, about the beautiful day outside, about my family, my children. I wasn't sure how much she absorbed, but I felt the Lord was with me. And so I kept on. Just before I left, I shared with her my belief in God, and assured her that Jesus Christ was with her, even now, when she had no words left to say.

When I finally turned to go, I dared to look at her one last time. Her vacant eyes were now clouded with tears, and her feeble hand gripped mine fleetingly. I realized at that moment the joy of helping others does not always consist of two-way conversation. A simple hug, or pat on the shoulder, done in the name of Jesus Christ, will often be enough to lend a person comfort and reassure them of God's love.

More often than not, it will speak to us as well.

Barbara Mitchell is no stranger to Glad Tidings readers. Her poetry and prose have been published a number of times recently. Barbara is a widely published author and poet from Edmonton, Alberta. Since her first poem appeared in Esprit magazine in 1986, her work has been published over 100 times in 27 different publications around the world. Barbara has a multi-media presentation, "I Know You, Lord" which features her poems accompanied by music and slides. Barbara, her husband, John and their children attend Millbourne Alliance Church, Edmonton.

Bedkits for Children

by Alice Mulvey

"In as much as you have done it for the least of these, you have done it to Me." Those words of Jesus come to mind when I think of Murray Dryden of Toronto, Ontario. When he retired in 1972, he and his wife, Margaret, devoted their time and energies to helping children around the world to sleep better.

Murray remembered being in Pakistan two years earlier and stumbling over a child asleep on the street. It was a picture that stayed with him and now that he was retired, he determined to do something about this sad situation. Bedkits for Sleeping Children Around the World (SCAW) became his project for his retirement years.

Since that time over 200,000 impoverished children around the world have had a bedkit donated to them, thanks to Murray Dryden. His original target was set at one million dollars to purchase the material and have the bedkits made up. That was soon surpassed and his next target, which he is now working on, is for one million children to sleep comfortably in a bedkit.

The bedkit consists of a bedroll, ground sheet, pillow, blanket, pyjamas, two pairs of sheets and a mosquito net where necessary. These bedkits have been delivered in fourteen countries around the world by such groups as Salvation Army, Jesuits, Rotary and Kiwanis Clubs. They have all become partners in this very worthwhile project. Volunteers work all year round to ensure that a needy child somewhere in the world will receive a bedkit. The total cost of a bedkit is $28 and many of the donations come from across Canada, from people who are touched by the sight of a child lying on a dirt floor or sharing a piece of sacking.

In December 1991, 3,750 bedkits were delivered to Bangladesh and 3,000 to Columbia with another

ECUADOR
Jack Miner OBE
Chapter IODE
Kingsville ON
Canada
3 ATER00001
LA JOYA
The Mulvey
Family
London ON
Canada
2 AVTI00001
ECUADOR
Joan & W G A
Brack
North Port FL
U S A
3 ASZW00002
SLEEPING CHILDREN AROUND THE WORLD

- The child in the centre holds a bedkit donated by the Mulvey family.

11,000 bedkits to India and Sri Lanka in February 1992. The kits are made up on or near the area where they are to be distributed. This has a two-fold purpose; it helps the local laborer and eases the unemployment of that country. It is also cheaper than having the kits made in Canada then having to pay for costly transportation to their destination.

When these kits are ready for distribution, a SCAW representative, probably Murray Dryden himself, will travel to that country to oversee each package that is given out. As each child receives his/her own kit, a photograph is taken with a card in front of them identifying the donor who has paid for the kit. Later this photo is sent as proof to the donor to show evidence of it reaching its correct destination. Kodak has generously given the film and Murray Dryden takes care of administrative needs, so every cent that is donated goes to producing a slumber kit.

Letters of thanks come from such faraway places as Haiti, Darjeeling, Indonesia and Columbia. Dozens of volunteers work behind the scenes daily at the Dryden home, printing labels, answering mail, sending photographs to donors. Some volunteer to travel to one of these faraway countries to oversee the distribution and do so at their own expense. For them it is an unbelievable experience and one that many of them repeat again and again.

- For further information on how you can help a child sleep more comfortably, contact: Sleeping Children Around the World, 28 Pinehurst Crescent, Islington, Ontario M9A 3A5.

Room in Her Heart

There is a room
in a mother's heart -
The door is open wide;
and, into that room
you may come and go,
for tender sharing
of joy or woe.
You'll find that room
in a mother's heart,
is furnished
with love and care.
You may enter in for comfort,
and a warmth beyond compare.
Over the years,
she has nourished
her wise and winning art;
and it's ever there
for her children,
in that room
in a mother's heart.

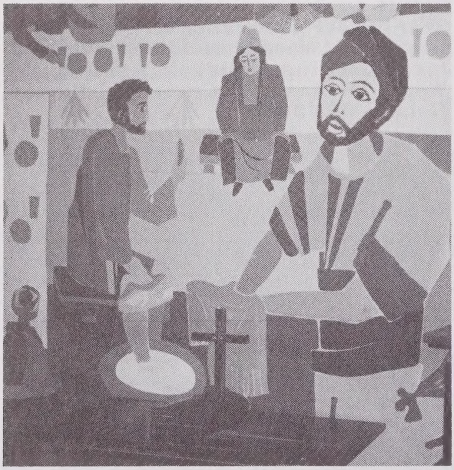
Jean Rowat

The Church in the World

In the January 1993 issue we reported on the visit of WMS President Kay Cowper and Barbara Woodruff, Secretary for Adult Programming to Taiwan and Hong Kong. Following are more of the people and projects they visited.

Taiwan

This painting of the washing of the feet in the Chapel of the old Chunghua Christian Hospital represents the theme of serving. Joy Randall, Director of Nursing for Chunghua Hospital now has her office in the new hospital.



D.J BARGAIN CENTRE

Hong Kong

Above: Kay Cowper, Barbara Woodruff, Susan Raeburn-Cherradi with Rose Wu of the Hong Kong Women's Christian Council - a volunteer organization to promote and coordinate women's opportunities in church and society.

Left: In the 9-story building of the Hong Kong Christian Council on the right, located in the midst of this busy shopping district in Kowloon, there is a health clinic and space for children and youth to play and study.

Above: Abdu Cherradi with two Amity teachers from Britain. Abdu's wife Susan works with the Amity Foundation in Hong Kong.

The Amity Foundation is a voluntary organization created in 1985 on the initiative of Chinese Christians to promote health, education, social services and rural development throughout China.

Above: Susan Raeburn-Cherradi (second from left) with staff of the Committee for Asian Women (CAW).

CAW was formed in response to the exploitative situation facing women workers that resulted from the export-oriented industrialization adopted by Asian governments in the '70s.

CAW has worked closely with women workers' organizations and supporters in 14 Asian countries, providing resources to assist in strengthening the local group programs, translation of local material, production of audio-visuals, etc. organizing regional and subregional meetings for women organisers in specific industries like garment and textile and solidarity networking and linkages.

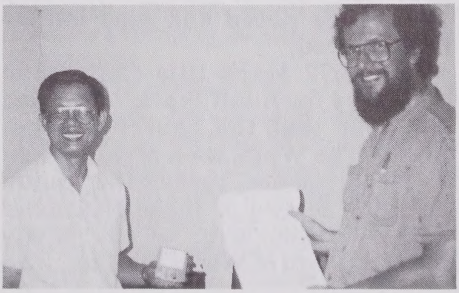
In Canada the Ecumenical Coalition for Economic Justice (ECEJ) is encouraging Christians across Canada to support efforts to ensure fair wages, benefits and safe working conditions for homeworkers in the garment industry through the Clean Clothes Campaign Coalition for Fair Wages and Working Conditions for Homeworkers. The Presbyterian Church, along with several other denominations, is a member of ECEJ.

Information and post cards to support the Clean Clothes Campaign were sent to all Presbyterials.

* * * * *

Note: A gremlin stole the caption between the photos below in the January issue, page 13. It is reprinted below.

Above: Kindergarten run by local Hakka congregation. Below: Dzen Tsong-fat and Paul McLean work together on Hakka Bible translation.



May Nutt Retires

May Nutt, who has worked with the Women's Missionary Society since her graduation from the Presbyterian Missionary and Deaconess Training School in 1957, retired at the end of January 1993. She was born and educated in Calgary where her sister and mother still live.

Many changes have occurred in the WMS since she took up her first position as Regional Secretary for the Synod/Synodical of British Columbia. The title of the position itself changed to Educational Resource Person and from that to Area Educational Consultant. In her B.C. days trips to Toronto for Council and Board of Christian Education meetings meant several days on the train -- time to catch up on reading and to gossip with other staff and 'meeting attendees' who boarded the train as it made its way across the prairies and northern woodlands. Today we go by air. The people of B.C. remember May with much affection and with appreciation for her work with leaders of church school, PYPS, CGIT, camp and women's groups.

In 1963 May moved to Toronto to become Assistant in the Adult Department for the WMS. In this capacity she worked closely with Louise Reith, Director of Organization. Many women have happy memories of the Training Centres organized by May and Louise, where leadership skills were honed and good fellowship enjoyed.

In 1972 May's title changed to Secretary for Adult Work. 1972 was the year that the church reorganized. The WMS, then organized into 'Departments', turned the administration of two of these (National and Overseas) over to the newly formed Board of World Mission. The use of 'Department' terminology ceased and the office of Executive Secretary was established along with age group Secretaries. May continued as Secretary for Adult Work until 1975 when she accepted the combined position of Secretary for Adult Work and Editor of the Glad Tidings.

- May Nutt

In December 1976, May was appointed Executive Secretary of the WMS. She held this position until her retirement in January 1993.

As Executive Secretary, May guided the Society through a number of changes including the reorganization of Council Executive which included representation from western Synodicals and shorter terms of office. During her term, the Council has set Goals and Objectives and has rewritten its Purpose.

May played a leading role in developing procedures for the hiring of Area Educational Consultants. These incorporate the Synods and Synodicals in developing job descriptions and interviewing applicants. Prior to this there was limited, if any, consultation when appointments of area staff were made.

It was during May's time as Executive Secretary that job reviews for all staff became a regular part of the year's work.

Over the years, as ex-officio member of major Boards of the church, May has faithfully attended many meetings and made valuable contributions to the life and work of the whole church. By being informed she has assisted the Society to function constructively in the mission and educational endeavours of the church. As part of her work she was privileged to visit Japan, Taiwan, India, Guyana and Africa and used her experiences to further the task of partnership in mission.

May has been diligent in her service over the years and throughout the many ups and downs of an executive's life has maintained a warm sense of humour which we in the Women's Missionary Society and her colleagues in the church offices will always cherish. We wish her well in her retirement.

Forward In Faith

February! It is nearly impossible to think of February without thinking of St. Valentine and that brings love into mind. And if we think of love, then we are reminded of that passage in John 1:4, where there are so many references to love. Many other sections of scriptures portray how much we as Christians have to be thankful for as God walks with us in love.

That love was expressed by the many missionaries as they went in those early days to the frontiers of Canada or to Taiwan, India or African nations, and is expressed today by those who offer themselves for service with the Presbyterian Church in Canada in so many different fields.

We too express that love in our daily routines whatever they may be and often those tasks are not so very routine! The members of the Women's Missionary Society offer much to their communities and to their church but above all we offer support to our workers as they go about their duties, confident that we are with them.

Council Executive meets at church offices the end of February and at that time a proposed budget is to be presented. It is expected that each of the committees will bring their needs to the Finance Committee for inclusion in the overall budget. Prayers of all WMS members will provide support for the Executive and enable them to make appropriate decisions as we go forward in faith into the future. By then we will have the final figures for 1992 and know what the response has been in early 1993.

Please remember that expenses go on all year and it is vital that money is forwarded promptly by Presbyterials in order that commitments can be met. And, if Presbyterials are to have funds to send in, groups must send their money promptly to the Presbyterial Treasurer.

Blair Fraser in *Of Bodies, Priests and Stewards* writes "To be defined and motivated by the vision of the reign of God means that the Church will move from preservation thinking to service thinking, from maintenance activity to mission activity" (page 20). That is WMS!

Love in Prime Time

Tune in and I will show you a still more excellent way.

If I were to speak with the slick eloquence of TV evangelists and
heaven-sent messengers, but lack love, I would be a noisy gong in
the ear and a clashing symbol to the eye.
And if I climb the ratings with my hour of prophecy and claim direct
revelation and promise all the answers on my limited-offer
cassette;
And if I testify to mountain-moving faith but call for it without
demonstrating and generating love, I am nothing.
If I make endless special offers, and if I deliver money back if not
satisfied, but have not love in my giving, I gain nothing.
Love on the networks waits for results and is kind in its judgment; love
does not compete for attention nor make extravagant claims; it
does not strut on camera nor does love interrupt to bring you
anything.
Love on the cable does not insist that its way is the only way; it does
not stay irritated at its friends nor resentful of its enemies; it does
not rejoice in what's wrong with the world but celebrates all that's
right.
Love in prime time puts up with all the variety in human nature,
believes in the best each has to offer, hopes for the hearing of the
good news, endures even when the cards and letters cease.

Love never signs off.
As for predictions of doom, they will pass away;
As for ecstasy and esoteric incantations, they will cease;
As for certainty and the whole truth, it will pass into oblivion with the
credits.
For our certainty is uncertain and our truth is partial, but when the
Truth dawns uncertainty and partiality will disappear.

When I had an immature grasp of reality,
I spoke as if I knew it all; I had childish fantasies;
I reasoned immaturely; when I finally grew up into a grown-up
world,
I tuned out my childish ways.

Now we see as on a flickering screen, dimly,
but soon on all channels clearly.

Now I get a scrambled picture; in the future
I shall aim my antenna in all directions,
even as I have been received fully.

So faith in what has been heard and seen,
hope in what will yet be revealed,
and love for the world I perceive and receive abide,
These three, but the greatest of these is love.

Make love your aim.

- George Gunn

- Thanks to Don Stephens for this piece he picked up from the Interfaith Communications Council.

STUDY
THEME

An Editorial [MECC report Vol. 5/7]

It is perhaps an interesting coincidence that the Evangelicals for Middle East Understanding met for a second consultation with Middle East Christians at just about the time the world was marking the quincentenary of Columbus' "discovery" of America in 1492. The marking of that date has raised considerable controversy, as well as a reassessment of the history of that period. Native Americans see no reason to "celebrate" a date that marks their subjection to European colonialism that even reached the point of genocide. The September/October issue of Middle East Report is an interesting collection of articles assessing the legacy of 1492 eastward, that is its impact on the Muslim domains of the Arabs and the Turks. It has made a significant contribution to giving the quincentenary discussion a global, not just westward, focus. In a couple of historical articles, 1492 is described as marking the beginning of a larger, more integrated world system in which the cultural and ideological fault line between the Muslim Middle East and Christian Europe became central. We are reminded that "Columbus finally succeeded in finding support for his travels by appealing to this newly galvanized fear of Islam in Europe. He addressed the Castilian crown as 'Catholic Christians who love the holy Christian faith and augmentors thereof and foes of the sect of Mohammed'."

It is that historical fault line between what was and still is viewed as a "Muslim" Middle East and a "Christian" West that feeds misunderstanding. It is out of this history that western evangelicals are led to misconceptions of the Middle East. And, therefore it is in dialogue with Middle Eastern Christians that there is some hope of challenging those misconceptions and eventually turning a relationship of paternalism into one of understanding towards a creative future that can identify, even celebrate, those historical moments when our cultures and faiths have fed and enriched each other.

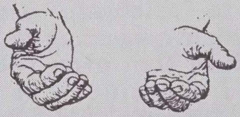
Some Might Say

Some might say there is no God
but I tell you
the God I know has commanded this world into being
has hung a flaming star on the walls of heaven
to give us light
patterned the sky with diamonds
to color the dark cloth of night

He has orchestrated symphonies to wind and rain
outside my door
held me spellbound with the affirmations of His love
He has written me poems of encouragement
and I read His words carefully
in the rainbow's promise trailed across blue and vaulted skies

Some might say there is no God
but I tell you
the very God I know
the only One there is
has shared the very Spirit of Himself with me

When sin darkened my eyes
He cradled me in the hollow of His hand
shaped the path before me
and filled me with vision
He has called me by name
and made me His own



Some might say there is no God
but I tell you
there is.

Barbara Mitchell

Apostles of Jesus

by Jim Phillips

N	G	I	M	A	T	T	H	E	W
J	A	F	S	H	E	Z	P	P	E
A	C	T	O	C	J	O	H	N	M
M	T	M	H	T	A	B	I	O	O
E	A	O	M	A	R	R	L	V	L
S	N	N	L	S	N	Y	I	A	O
I	D	L	D	A	S	A	P	O	H
J	R	Z	E	B	E	D	E	E	T
P	E	T	E	R	M	Z	C	L	R
H	W	S	U	E	A	H	P	L	A
K	S	A	D	U	J	X	U	B	B
J	U	D	A	S	I	M	O	N	A

ANDREW/PETER - BROTHERS
JAMES/JOHN - BROTHERS (SONS OF *ZEBEDEE*)
PHILIP
NATHANAEL (BARTHOLOMEW)
MATTHEW
THOMAS
JAMES (*SON OF ALPHAEUS*)
SIMON (THE *ZEALOT*)
JUDAS (BROTHER OF JAMES)
JUDAS *ISCARIOT*

Dear Friends

Paul McLean
#20 Lane 96,
Ta Lien N. St.,
Taichung 406, Taiwan
December 1, 1992

Greetings from Taiwan. Thank you very much for your generous gift of $500 for the work of the Hakka Bible translation [from Christian Literature Fund]. We are especially grateful during this time when many Canadians are experiencing economic difficulties. The total amount will go towards the translation of the Hakka New Testament and Psalms, in particular, helping with the expenses for typesetting and printing.

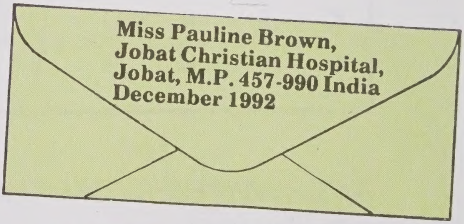
As you well know there has been a Christian witness in Taiwan since 1865. However, after so many years this is the first time the Bible will be available to the minority Hakka people in their own mother tongue. Since only two Hakka people in a thousand are Christians, there is a tremendous need for evangelism. The new Hakka Bible is essential for this task.

For the past seven years ten Hakka pastors and elders, plus myself, have been involved with this project. Thus far, we have translated the New Testament and Psalms. Two weeks ago we sent the computer text files to Singapore where the Bible Society there is helping us do the typesetting. They are still trying to resolve final details in order to typeset parallel columns of romanized phonetic script and Chinese characters. When their work is completed, we will do one final proofreading, then send everything to the printers. After several delays, we now hope to publish before Easter 1993. Please continue to pray for this important work.

Thank you again for the generous gift. May the Lord bless you with great love, joy and hope in Jesus our Saviour throughout Advent and the new year.

Yours in Christ,
Paul McLean

The McLeans will be in Canada for a short summer furlough in 1993. WMS groups who are interested in hearing from them personally some time in June can contact International Ministries, Life & Mission Agency at Church Offices about their deputation schedule.



Miss Pauline Brown,
Jobat Christian Hospital,
Jobat, M.P. 457-990 India
December 1992

You may be surprised - pleasantly, I trust! - to receive this letter 'written in my own hand', to let you know how things are.

No doubt there have been some wonderings - and a few prayers ascending - about me and on my behalf.

Am feeling very much better and grateful to a loving and gracious Father for the experiences of the past several weeks. Some parts were trying, but always were the assurances of His caring. Along with that were the many friends and 'family' here, whose love and care made of it all, a wonderful experience.

Most of the tests were normal. Apparently this third of a series of three occurrences ended with a 'mini stroke' affecting the left arm and leg - though to no great extent, only some weakness and no paralysis. It was a good warning and friends are saying it's good now to change life style a little. Be assured that I'm okay, not yet fully back on the job, but on the way - by His grace.

...looking to retirement, my prayer continues to be that when it's His time for me to go, that whether feet or head first, He'll take me out! And in the meantime, let us continue to praise His name!

...Much love and His blessings to you all as you seek His will."

Pauline Brown

Joan Parajon, guest of the WMS at the 125th anniversary celebrations in London, Ontario sent her Christmas letter early last year, in September. She wrote:

"We expect to win the prize this year for the earliest 'Christmas' letter! Being that Gus will speaking in the U.S. for the month of October, we decided that he could mail these to you and we could share earlier the happenings of the year. Nicaragua is a country where two days are never alike. It seems to be the bulls-eye for disasters, natural and otherwise. Once again, CEPAD is mobilized to bring aid to the victims of the tidal wave caused by the earthquake of September 1. It swept over all the beaches of the western coast, killing 118 people and destroying their homes completely. There are still 63 people missing...489 wounded and 3633 people homeless. Three-quarters of the victims were children.

"Gus has kept busy throughout the year with the emergencies, his regular duties are President of CEPAD, Director of Provadenic with its rural clinics, Pastor of the Baptist Church of Managua and speaking in many places on reconciliation.

"Certainly one of the year's highlights for us was our choir trip to Puerto Rico from July 18-27. It was the culmination of our fund raising efforts and our many hours of work, rehearsing and planning.

"There were two other special events of the year. One was the meeting of the International Baptist Peace Fellowship in Nicaragua in July. Two hundred and twenty Baptists from around the world met at La Boquita, a lovely beach.... Gus was given a special award for his work with reconciliation. The other was the celebration of 75 years of the Baptist work in Nicaragua and 75 years for our own First Baptist Church of Managua.

"Next year we will complete 25 years of service here in Nicaragua. During this time we have been eyewitnesses to earthquakes, floods, droughts, hurricanes, volcanic eruptions, a tidal wave and war. They have been years of turmoil and sadness but at the same time joy over the many blessings that the Lord has given us."

Re: "No Clean Hands"

Following is a response to a letter to the WMS Council from East Toronto Presbyterial by a Winnipeg-based committee who were asked to look into this concern.

At the request of the WMS Council Executive a Committee was formed to find an answer to the letter received from East Toronto Presbyterial expressing concern with regard to the article "No Clean Hands" which appeared in the Presbyterian Record of February 1992. The undersigned Committee has attempted to do that. We use the word "attempted" because of the constraints of time, travel and access. Two things are abundantly clear. First - there were many clean hands. Second - it would require far more time and investigation to tell the whole story of the residential schools. Limited contacts do not give a complete picture. We learned enough to know that it is possible to give a balanced picture.

Synod and synodical, presbytery and presbyterial officers were unable to answer pointed questions from church members as to the process leading to the article "No Clean Hands", which has caused, and is still causing, such grief in our church.

We wish to make it clear that we are speaking to the above article only, not to the statement "Reconciliation with Aboriginal Peoples". Nor are we addressing the political aspect of the whole native residential school structure, or the actions of those closely tied to that system. We are concerned for those who, by their very nature as Christians, gave loving care to their young charges. It does not say much for us as a caring Christian community if we repudiate those faithful servants, allowing their memory to be besmirched by that of those who acted otherwise.

Our contacts included former staff members, former students, and other people engaged for long periods of time in work with native people. We found ourselves listening to people, who, in spite of having some unhappy memories, in retrospect expressed very positive appreciation of the school experience. They now recognize the value of the care and discipline given in love. It was said of the late Miss Margaret Love of Cecelia Jeffrey School, that she "lived her name". In our travels, we witnessed the reunion of a former staff person with two of her former students. The spontaneous warmth of the welcome each gave the other was testimony to good relationships.

There are instances of former residential school students, who, having now become Christian, have expressed to former staff people their recognition of the foundation that was laid. Some have even apologized for their behaviour which often sorely tried the patience of staff. As one native lady put it to us: "No matter what they gave us, the best thing they gave us was Christ".

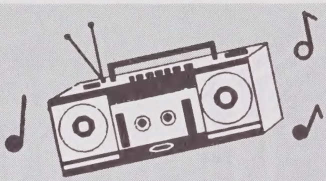
The outpouring of love shown by former students of Cecelia Jeffrey School for the late Stephen Robinson at the time of his death earlier this year, was witness to their feeling for him. Many came from great distances to attend and to participate in his funeral service. One native man read Psalm 23, having translated it to Ojibway with the help of others. Several former students now living at Sandy Lake tried to rent a plane to fly out to the funeral. Unfortunately, no plane was available. Instead, they sent their respects and regrets to Mrs. Robinson.

While not denying that some abuse took place, we wish to note that there is a distinction between the actions of faithful, trustworthy individuals and the actions of those who were guilty of reprehensible behaviour. To quote from the late Mr. Robinson's letter which appeared in the September issue of the Presbyterian Record: "Where we have erred, we are relieved God will be our judge and not our Christian friends".

History cannot be rewritten. *We* have to answer for what *we* do today. What are we willing to risk in mission to native people now? Mission is always a risk.

Signed by Jean Campbell, Joyce Dickson, Edith Matthisen and Eileen Parish, Winnipeg Presbyterial, WMS (WD).

CELEBRATING YOUTH



A Place to Go and Be...

Each week across Canada, teenage girls gather in church halls to be with their friends. This gathering includes crafts, bible studies, preparations for CGIT Week and Vesper Service, planning special events, mission study and lots of fellowship. Today, teenage girls are asking for a place where they can go to be themselves, to have fun and to talk about issues that are important to them.

CGIT is a place where teenagers can go and raise questions about what it means to be a young person in today's society. In our denomination, there are fewer groups than there were but these groups are strong and are meeting the needs of young people.

Recently, I attended a Vesper Service and saw girls who enjoy being with each other, who provide leadership in worship, who are serving their congregation, and are very active in other areas of the congregation and in the community. They joined with other CGIT groups a couple of years ago for the Ontario Jamboree and are looking forward to the next one. These girls are able to do this because there are committed women who want to share their time, faith and interests with them. This is what CGIT is all about.

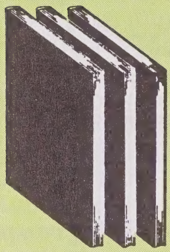
CGIT goes beyond the church hall to associations which support the girls, leaders and the program. In each of the provinces boards or associations plan weekends and camps for CGIT, locate and produce resources for the groups, circulate newsletters, provide leader development and so much more. Nationally, each of these provincial groups along with denominational representation form the National CGIT Association which meets annually to plan future events and maintains the program.

Through the National CGIT, the Vesper Service, the Torch and resources are produced. These projects involve people from across the country in preparing materials for CGIT. Part of National is the Board which meets monthly to co-ordinate various projects.

Our world is rapidly changing and young people are facing issues that are unique to this time, so there needs to be a place where young women can go to work through these concerns. They need freedom to express their feelings, faith and points of view. They need to be supported by adults who care for them and encourage them to grow. They need to be challenged to share their knowledge and dreams. I believe that CGIT is the place where this can happen. We, the women of our Church need to accept the challenge to share our knowledge, to grow with the girls and to have fun so that they will become the women God would have them be.

Consider what CGIT can do in the congregation where you belong. Imagine the laughter and the conversations of teenage girls meeting weekly in the Church. How about starting a group or becoming involved with an existing group. It is the place to be....

Terrie-Lee Hamilton



BOOKS

Order from:
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50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-1111. Ext. 239/240.

Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

THE BIG STORM *by Rhea Tregebov. Illustrated by Maryann Kovalski. Kids Can Press, Toronto, 1992. Hardcover $11.95.*

Winnipeg in the 1930s is the setting for this picture book for young children. Jeanette and her family live above the delicatessen which they all help to operate. An important part of the team is an intelligent cat named Kitty Doyle. There is almost a tragedy one day when Jeanette forgets about her responsibility for her pet. This warm and lovely story will help readers and hearers think about how their actions affect others.

Rhea Tregebov shares with us this special story told to her many times by her mother. When coupled with beautiful illustrations by Maryann Kovalski, "The Big Storm" becomes a picture book which will be a favourite, not only of young children, but also of their parents and grandparents.

KNEELING IN JERUSALEM *by Ann Weems. Westminster/John Knox Press, Louisville, 1992. Hardcover $15.45.*

Ann Weems is a name familiar to many of us because of her "Reaching for Rainbows" and "Searching for Shalom," two books containing creative worship resources. She has written "Kneeling in Bethlehem," poems for the Advent/Christmas season, and now comes "Kneeling in Jerusalem" (all published by Westminster/John Knox Press).

This treasury of seventy-one poems for the Lenten/Easter season will provide inspiration and insight to the reader. It will help us move from the celebration of Christ's birth to the final days of Christ's ministry -- his passion, death and resurrection.

Ann Weems' poems will enrich the Lenten and Easter journey for her readers.

MEMO
WMS BOOK ROOM
50 Wynford Drive
Don Mills, Ontario M3C 1J7

January 6, 1993

Re: Postage and Handling Costs

We regret to inform you of a considerable increase in these charges.

"Book Post" has been cancelled and we must therefore use "Parcel Post." In addition to this change, there has been a general increase in postage rates.

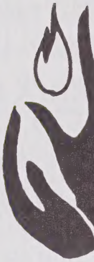
Packaging materials are another escalating cost.

The amount added to your invoice reflects the true cost of packaging and sending your order. We are obliged to add GST to this amount as well as books/materials sent.

Thank you for your understanding.

World Day of Prayer - March 5, 1993

Guatemala



Women from Guatemala invite Christians around the world to unite with them for World Day of Prayer services on March 5, 1993, to pray that all people will be used by God as instruments of healing. The service has been prepared by women whose peoples have lived in cooperation, not competition, with the earth. Their country is exhausted by immense social problems and sin but these women still ask, in this U.N. Year for the World's Indigenous People, "What does it mean to be the people of God and instruments of healing?"

The voices of seven Guatemalan women woven through the order of worship give powerful testimony through scripture readings, poetry and song to their love for and commitment to their suffering nation. Canadians are invited to join in solidarity with Guatemala as people worldwide pray for connection with the refugees, homeless, drug abusers and people with AIDS in their midst.

World Day of Prayer is a global, ecumenical movement of "informed prayer and prayerful action." In Canada, the World Day of Prayer is sponsored by the Women's Inter-Church Council of Canada, a national council with representatives from eleven denominations.

In the World

COMBAT RACISM GRANTS

The World Council of Churches announced (15 November) a total of 205,500 US dollars in grants to 21 groups of racially oppressed and eight anti-racism support groups from its Special Fund to Combat Racism. Money for the fund comes from designated contributions by WCC members, congregations, ecumenical councils, church agencies, anti-racism groups, and governments.

The annual grants, the first of which were disbursed in 1970, are given to organizations whose purpose "must not be in conflict with the general purpose of the WCC and its programme units, and the grants are to be used for humanitarian activities" such as "social, health and educational purposes, legal aid...".

Last year, the WCC announced that the 1991 allocation marked the beginning of a shift of emphasis from groups struggling for the elimination of apartheid in South Africa which has been a feature of WCC work on racism since the establishment of the PCR. "New emphases are now the struggle of the indigenous peoples for land rights, self-determination and cultural identity and women in situations of racist oppression" as identified by the Seventh Assembly in Canberra/Australia, February 1991.

In a letter to WCC member churches at the end of September, General Secretary Emilio Castro noted that in approving this year's grants, the Executive Committee authorized him to make extraordinary additional grants of two kinds. Up to US$20,000 has been set aside to support "indigenous groups from Latin America who are engaged in activities to mark 500 years since the settlement by Europeans". Moreover, "given the vexed process of change in South Africa", a sum equal to 35 per cent of this year's contributions to the Fund has been allocated to support projects "which promote peace, unity and reconciliation and yet effectively address the legacy of apartheid".

Regionally, grants to both groups of the racially oppressed and support groups break down as follows: Asia and Pacific (15,500), North America (70,000), Europe (45,500), Latin America (74,500). [EPS]

CHUNG'S FILM - EYE-OPENER

In her dramatic presentation on the theme "Come Holy Spirit", Korean feminist theologian Chung Hyun-Kyung shocked many delegates at the WCC's 1991 Assembly (in Canberra/Australia 7-20 February) by invoking the spirits of victims of tragic death.

Her own image of the Holy Spirit, Chung said, derives not from her training as a systematic theologian but from "my gut feeling deep in my people's collective unconsciousness that comes from thousands of years of spirituality".

Reactions to Chung's presentation in Canberra ranged widely. A number of Assembly participants and subsequent commentators described it as "syncretism".

Confessing that she would "rather do theology that my mother can understand" than academic theology, Chung concludes with an appeal to her critics: "Listen to us for a while! It will be liberating, healing. Don't take our claim as a threat. It is an invitation, a gift".

The film was produced by Udo Kilimann. [EPS]

NIGERIA POLL EXERCISE A DECEPTION

In a strongly-worded statement, the Christian Association of Nigeria warned in October that the country's military government would be "answerable to our Creator for the undoubtedly devasting consequences of an election exercise which was in fact a colossal, notorious and ungodly deceit".

The elections were to return civilian government to Nigeria next month after nine years of military rule. But President Ibrahim Babangida's six-year process of restoring democracy has run into serious snags.

Despite assurances from the electoral commission that there would be "no place for 'moneybags' ", a first round of primary elections in August "was a total disgrace", CAN says, "plagued by barefaced and scandalous rigging".

In mid-October Babangida annulled the results of the September presidential primary and dismissed the leadership of the two parties set up by the government to avoid regional and ethnic fragmentation.

According to the CAN statement, vote-buying was successful because so many people "had no choice but to accept a temporary means for filling their empty stomachs, thanks to the dilapidated and debilitating economy of Nigeria...". [EPS]

FOREIGN AID CUTS: ANOTHER BROKEN PROMISE

OTTAWA - Cuts to the foreign aid budget are not only a direct attack on the poor, but also incredibly short-sighted, said Betty Plewes, President-Chief Executive Officer of the Canadian Council for International Co-operation (CCIC).

Just six months after bold announcements at the Rio de Janeiro Earth Summit about its commitments to preserve the world's environment and end global poverty, the Mulroney government has again reneged on its promise. With today's cut, the government has now slashed more than $4.4 billion from the aid program in the last five years.

As in previous federal budgets, foreign aid has been hit with a disproportionate cut compared to defence. In today's economic statement foreign aid was slapped with a 10 percent cut over the next two years while the defence budget will only be reduced by 3.1 percent for the same period.

The cuts are particularly vicious since they have a direct impact on those least able to bear the burden of deprivation - the poor of the Third World, Ms. Plewes said.

"The Third World is critical to Canada's future security and prosperity. If we don't help the 80 percent of humanity living in the Third World solve the social and environmental crisis we will all pay a higher price in the future," Ms. Plewes said.

The CCIC believes this is not a choice between helping the poor in Canada or the poor of the Third World. We must help both. It is inexcusable that in the country with the highest standard of living in the world, one in six children live in poverty and the government cannot maintain its commitments to the Third World. Foreign aid accounts for less than two percent of the Canadian budget.

The Canadian Council for International Co-operation is a coalition of more than 120 voluntary organizations committed to global development.

For more information contact: Melanie Gruer (613) 236-4547.

INTERNATIONAL MINISTRIES

JAPAN

Jack McIntosh writes, "Word has gotten around to most of you about my affair of the heart. It involved open heart surgery at Osaka University Hospital on March 3rd. The 12-hour ordeal set me up with a new 50-year guarantee aortic valve, and two major bypasses. While doing my morning constitutional on March 24th a couple of other arteries in my heart plugged up, and I was wheeled in for emergency angioplasty. My affair of the heart left me 10 kilograms lighter, and a light year or two humbler and wiser (I think). Over the summer, I have gained back about 3 kilo from the low of 66, but 'full' recovery will take a year or so of steady effort." (from the McIntosh News and Views Fall 1992). Your contributions to Presbyterians Sharing...continue to provide for dedicated workers like Jack and Beth to share in ministry with our partners in the Korean Christian Church in Japan. Remember Jack and Beth in your prayers.

CANADA

The National Francophone Committee has agreed to re-start work out of St. Marc's, Ste. Foy building. **Daniel Forget**, the Coordinator for Francophone Ministry will be spending two days a week at St. Marc's and will be assisted by the other Francophone Ministers on the Committee. Francophone Ministry is supported through your gifts to Presbyterians Sharing.

In the Society

SYNODICAL

The Semi-Annual Meeting of **British Columbia** Synodical was held in St. Andrew's Church, Penticton, B.C. October 3-5, 1992, the theme "New Visions".

President Yvonne Calderwood gave words of welcome and constituted the meeting. The Rev. Dr. Lorna Raper, of St. David's, Kelowna gave the theme address, challenging the women to face the future with confidence, and in all things honour and celebrate Christ.

Morning worship, World Communion Sunday, was held at St. Andrew's Church. During the service the Sunday School presented the WMS with a generous cheque.

Sunday evening the women attended a service at Penticton's extension church in Summerland, conducted by members of the WMS. Mrs. L. Jackson gave the evening address. Mrs. G. M. Ledingham and Mrs. E. Allen presented a Mission Capsule dialogue.

Two workshops were held Ourselves/Our Organization, followed by "Challenge time" when each member placed a resolution--for their organization and themselves in envelopes to be opened and reviewed by the member at the Annual Meeting in March.

PRESBYTERIAL

Kootenay Presbyterial June Rally was held on June 27, 1992 in Nelson, B.C. at the home of Frances Rivers, president, Nelson WMS. Members arrived from Creston, Kimberley and Cranbrook in the morning and enjoyed a full day of fellowship. The day's activities included a talk on the meaning of stewardship by the Rev. Calvin Brown of First Church, Nelson as well as a video session on Christianity in modern Japan, a business meeting, a productive crafts session and finished off with the traditional potluck dinner.

It was a day of learning, visiting and idea sharing.

Following a potluck supper at First Church, Seaforth, Ontario, the Fall Rally of **Stratford-Huron** Presbyterial was opened by Pat White, Goderich. Doreen McIntosh, Gwen Greer and Agnes Lane, members of the Listowel Willing Workers, led the devotions based on Luke 17:1-20 and Ephesians 5:15-20. Every day should be lived with thankfulness and every opportunity for doing good should be grasped.

Robina Alexander of Listowel, Presbyterial president, introduced guest speaker, Margaret Vanderzweerde. Upon her graduation from Ewart College, she and her husband went to India at the request of the Presbyterian Church in Canada. In India, Margaret and her husband saw poverty, sickness, starvation and death, but conditions were somewhat better on the former mission fields.

Mrs. Vanderzweerde was thanked by Pat White and presented with a cheque. Robina Alexander gave highlights of the annual meeting of Council which she attended in Toronto. She asked members to try to give more than just their objectives.

Waterloo-Wellington Presbyterial held their Fall Rally on October 20 at the new Kitchener East Church. Tours were given of this fine facility dedicated March 1, 1992, and a warm welcome extended by Valerie Shaw, the minister's wife. Session Clerk, Hope Stanton gave the devotional message "Taking Time".

Guest speakers Elizabeth Moore and Jane Kappelle gave a lively account, accompanied by slides, of their volunteer mission service at Flora House and Anishinabe in Winnipeg.

To celebrate Canada's 125th birthday Citizenship Judge Lorna Van Mossel conducted an "Affirmation of Citizenship" ceremony assisted by flag-bearer Nathan Shaw.

Canadian Bible Society representative Elizabeth Heinmiller encouraged visits to their book store and translation office in Kitchener. Their new Inukituut translation was dedicated and distributed recently on Baffin Island.

A chorus of "Happy Birthday" greeted Margaret Kerr of Duff's Church, Puslinch, to honor her 90th birthday. Margaret is an enthusiastic woman who regularly attends Presbyterial meetings, retreats and workshops.

On Saturday, October 17, 1992 **Chatham** Presbyterial hosted a tri-presbyterial enrichment day at Mt. Zion Church, Ridgetown, Ontario.

In the sanctuary the women enjoyed a sing-song led by Carolyn Reid, Leamington. Vice President Bessie Robertson welcomed guests from Paris and London Presbyterial and then introduced leaders for the day Margaret Greig, AEC and the Rev. Rosemary Doran.

Margaret led in prayer and then introduced the theme "Women: Rolling the Stones Away". We divided into groups for study sessions. Margaret's topic was "Poverty and Oppression" and Rosemary helped us investigate the subject of "Jesus and Women".

The poverty of single mothers and abusive relationships was emphasized by the use of videos that told of persons involved in these situations.

As an example of Jesus' relationship to women Rosemary chose the story of the Samaritan woman at the well. At the time of Christ women were not really allowed to express opinions and ideas but Jesus did discuss strong issues with women. We also learned that some women were not afraid to talk back.

Following lunch the sing-song was joyfully accompanied by Alice Brown of Windsor. Margaret Greig led in a worship entitled "Faith and Healing" after a study period.

On November 11th **Montreal** Presbyterial hosted the students and staff of Presbyterian College at a Pot Luck Dinner at the Church of St. Andrew and St. Paul. Approximately 40 attended including 14 students. Everyone joined in a sing-song afterwards including some singing in parts. The students introduced themselves.

In her welcome and comments the President, Lois Klempa, noted that this is the Ecumenical Decade of Churches in Solidarity with Women. Two panel-type skits featuring Moses and Miriam were presented by the WMS (with the help of the Rev. Wally Hong), emphasizing inclusive language and discrimination against women.

This event is held every second year and gives the WMS an opportunity to meet the students and pass on some information about our Society, and to show our interest and support to the future ministers of our congregations. The students especially enjoyed the meal and it was a time of good fellowship for all.

A wintry day didn't keep 35 women of **Red Deer** Presbyterial from attending the full Executive and Presidents meeting November 4, 1992 at Knox Church, Red Deer.

President Anna Cunningham welcomed us and directed our attention to the theme from Micah 6:8.

The devotion given by Ruth Richards encouraged us to "always be joyful".

It was agreed to change our name to the Presbyterial of Central Alberta. This change will be sent as a resolution to the next Council Meeting.

President's reports were listened to with interest. During the year six Life Memberships were given. The Presbyterial made a donation in memory of the late Ruby Walker, and an "In Memoriam Certificate" was given to Mary Shanks in Rocky Mountain House.

AEC Anja Oostenbrink encouraged us to consider common concerns in dwindling membership and an inability to attract younger women. She suggested we "be a friend, make a friend, invite a friend." Other suggestions emerging from discussion included presentation on Sundays of a "Moment for Mission" using the Red Book, Mission capsules, or material from the Record, Glad Tidings, and PCPak.

After lunch we were treated to an inspirational time of music and song lead by Leanne Hall and Barb Meyers from United Church congregations in Red Deer.

Guest speaker Canon Gordon Dixon linked our theme to the Parables of Jesus, specifically of the Widow and the Unjust Judge.

Brockville Presbyterial held its seventh annual Mission Workshop at Caiger's Resort, Rockport, Ontario October 30-31, 1992. The theme was "Unity in the Body of Christ". Rhona Gale, from Kingston, was music director for the weekend.

Guest speaker on Friday evening was the Rev. Marian Johnston from Knox Church, Iroquois. She described her own faith journey. From her perspective as a former social worker, she called attention to the role that women of the Church have to play, relative to the problems of abuse and violence against women and children in society.

Three workshops were held on Saturday: Bible Study: "The Church in Solidarity with Women"; Middle East study and Children's Workshop. These were conducted by Joyce Hodgson, Life and Mission Agency, Alison Cotter and Barbara Woodruff, National Secretary for Adult Programming.

LOCAL NEWS EVENTS

The WMS of **First** Church, **Port Colborne**, Ontario planned three Sunday sessions for the Church School on Missions in Japan. Interesting speakers were Mrs. Hiroko Predmore, wife of the minister of the Disciples Church, Mrs. Hiroko Taylor, a local resident, Kathleen Hong of Niagara Falls and founder of the Niagara Origami Society and Jean Leavere who recently visited Japan. Sessions on crafts, customs, food and clothing were among the highlights of these sessions. The children were told of the work of the Rev. Jack and Mrs. Beth McIntosh.

During 'Mission Weekend' at **Stamford** Church, **Niagara Falls**, Ontario we were honoured to have the Rev. Stewart Gillan as a guest speaker.

On Saturday, September 19, 1992 the WMS hosted a soup and salad supper. At the service following Mr. Gillan spoke of his work as minister of the Johannesburg Parish of the Lesotho Evangelical Church, four of his congregations being located in black townships. He spoke of the violence and killings in South Africa.

On the Sunday, Stewart spoke at the regular service. At the lunch following there was an opportunity for members to meet with him informally. Rev. Gillan is the Prayer Partner for the Stamford WMS Group.

ANNIVERSARIES

On Sunday, November 1, 1992 the Ada Adams Auxiliary of **St. David's** Church, **Kelowna,** B.C. conducted morning Thankoffering Services to celebrate their 13th Anniversary. Our guest, the Rev. Iris Ford of Grace Church, Surrey, B.C. spoke on "The Effect of Women in the Church". At the first service Rev. Iris Ford gave the children a puppet-story about "Flora House" and told of her experiences while there.

At the 11 o'clock service two WMS members shared a Dialogue on the work and organization of the WMS. A Life Membership Certificate and Pin were presented to a valued member, Margaret Simpson in memory of the parents of Mrs. Jo Rose.

The Rosalind Goforth WMS of **New Westminster** Church, **Hamilton**, Ontario under the leadership of its President Jessie Douglas, who is also one of the founding members, held an "Open House" on the occasion of its 60th Anniversary on October 17, 1992.

Our group was organized in December 1932 by Mary Goforth Moynan, daughter of Dr. Jonathan and Mrs. Rosalind Goforth of China. Guests from other WMS groups and representatives of Council, Synodical, local Presbyterial and former members of the Society shared in a time of fellowship, program and refreshments.

- L to r: Kay Cowper, President Council Executive, Helen Billiald, Synodical President, Isabel Purmal, President Hamilton Presbyterial, and Jessie Douglas, President, Rosalind Goforth WMS.

IN REMEMBRANCE

Mrs. Mary Reynolds,
Knox, Cannington, Ont.

Mrs. Fern Finn,
First, Collingwood, Ont.

Mrs. Sadie (Sarah) Jones,
Elmvale, Ont.

Ruby McNair,
Mrs. Lorraine Houser,
St. Andrew's, Huntsville, Ont.

Dora Howell,
Ella Sproule,
Elmwood, London, Ont.

Mrs. Caryl McIntyre, (100)
New St. James, London, Ont.

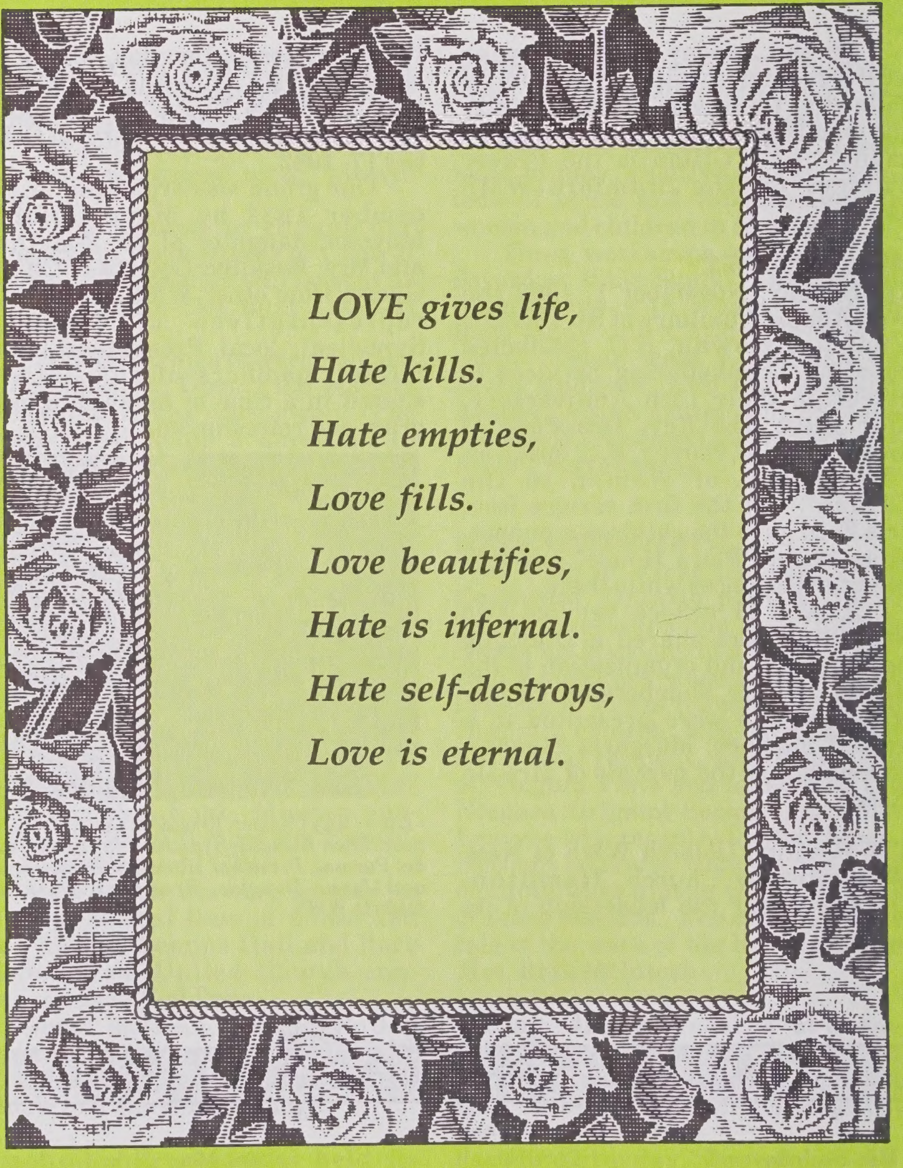
Mrs. Violet Porter,
Knox, Oshawa, Ont.

Miss Gladys Savage,
Richmond Hill, Ont.

Mrs. Mary Catherine (Katie) Hore,
Mt. Zion, Ridgetown, Ont.

Mrs. Ruth McColl,
Calvin, Toronto, Ont.

Mrs. Marion Carmichael,
Miss Christina McLennan,
Argyle (Crinan),
West Lorne, Ont.



LOVE gives life,
Hate kills.
Hate empties,
Love fills.
Love beautifies,
Hate is infernal.
Hate self-destroys,
Love is eternal.

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on recycled paper

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The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-1111

Please report any errors/changes in address.

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عيد الميلاد

Glad Tidings

March 1993

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Glad Tidings

MARCH 1993 **Vol. 69 No. 3**

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo by Marjorie Ross of children at The Centre for Handicapped Children, Hermel, Lebanon.

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March 1993

O thou who changest not, abide with me. **Book of Praise #533**

It has been said that the only constant in life is change. However true that may be, most of us do not like change. Change unsettles and confuses us and we long for things to be as they always have been. We hesitate to go with the 'winds of change', although they may bring freshness and excitement to our routine lives.

There have been a lot of changes around our office this past year. Those of you who visit 50 Wynford Drive will discover that the WMS offices are now upstairs in slightly smaller quarters and that the Book Room has larger, more accessible space on the main floor.

Those moves were accomplished with a lot of disturbance in our daily routines, particularly last summer when, for five weeks, the office staff moved into a board room temporarily while our new quarters were being prepared. Packing away what wasn't needed and living out of boxes required a sense of humour and a great deal of faith that everything would fall into place in the future.

Added to the frustration of moving has been coping with a new phone system. Everyone in the building can now be reached at the Church Office number (416) 441-1111. Each person has their own extension number and a personal voice box which means that you can leave a message if the person is unavailable i.e. already on the line or out of the country! Those of you who have touch tone phones will find this system relatively easy to use. If you don't have a touch tone phone, stay on the line and be patient until a real person answers your call.

Other obvious changes are related to the restructuring process which reformed, reshaped and renewed the old assembly structure into new boards and committees. Even those of us who work at 50 Wynford have to stop and ask who is handling that job now or to what department should I direct this request? If you call please try to be as specific as possible about your needs so that you can be directed to the appropriate department or person.

There have been changes in the production and distribution of resources. Some things, like the familiar church pocket calendars were not produced for 1993. It will take some time for the new structure to function efficiently and to become familiar to everyone across the church.

Along with changes in the Presbyterian Church staff, there have been changes in the WMS staff. When the Childrens and Teenage Secretary, Lois Powrie, retired at the end of 1992, the position was left vacant, pending discussions between the WMS and the PCC about what direction the Church will take in regard to this work. The WMS also has a new executive secretary, Tam Corbett, replacing May Nutt, who retired at the end of January, 1993.

What hasn't changed, however, is our task as a Society, and as a Church. We are commissioned to be the voice of Christ in the world, and we have his assurance that he will be with us always. Some things never change. Thanks be to God!

Written in Love June

New Partnerships in Mission

by Linda J. Bell, Moderator, 118th General Assembly

I don't know nearly enough about our world or about mission. Yet, I know a great deal more than I might, largely because of the presence of the Women's Missionary Society groups within the parishes that I have served.

Over the years, I have attended meetings of the WMS whenever my schedule has permitted. Each time, I have come away with an increasing appreciation for the depth of commitment that the members have to the goals and objectives of the Missionary Society and to the mission work of our Church. Each meeting has been a time of warm fellowship and friendship, an occasion to learn about mission projects in different parts of the world and an experience of shared prayer and worship.

Now, as Moderator of the 118th General Assembly of our Church, I welcome this opportunity to bring personal and denominational greetings to the WMS of our Church, and to express the profound thanks of the Church to the Society for the invaluable contributions that you, its members, make to the life of our Church.

Many years ago, one of our older, single, male ministers expressed a concern at our Synod meeting. He said that he found that the Society in his congregation was not always as forthcoming with information about their activities as he would like. I believe he expressed it this way: "Since I have no wife to send to the meetings, I find that I often don't know what is happening and I would ask the members to communicate things better."

I'm afraid I couldn't resist challenging him. I rose to my feet and said: "I too have no wife to send to the meetings, so I attend myself, whenever and as often as possible, and my life and ministry are the richer for it."

Perhaps I was too abrupt, too blunt, too confrontational. However, I did see the moment as an opportunity to remind some of my colleagues that we have a wealth of "faith in action" within our churches, because of our WMS programs and groups.

That being said, I would like to make a comment in the defense of my unmarried, male colleague. Quite rightly, my friend pointed out an essential need. The Women's Missionary Society groups must be intentional and committed to sharing every part of their work and studies with the congregations. Often this does not happen and our WMS groups seem to work in isolation, apart from the rest of the congregation, with much of their activities hidden and unknown, and consequently unrecognized.

I am uncertain what the contributing factors are, but let me affirm and assure all companion WMS members: our work is a living testimony to the presence of Jesus Christ in this world; our work is vital to the health and verve of our congregations; we have much to offer to the Body of Christ in the way of information, inspiration, example and dedication; we not only should not remain quiet about the works that we do, we have no right to be silent.

On the occasion of the WMS (WD) 75th anniversary, I remember the theme was "Go and Tell." And the WMS has so much to tell. Each month, there is a wealth of information and sharing in the *Glad Tidings* (and, I am discovering this year, also in *The Presbyterian Message*). Some groups leave extra copies at the back of the sanctuary, hoping someone will pick them up and develop an interest.

We need to be more intentional, I think. Why not draw someone's attention to an article that you think s/he will find meaningful and helpful in his/her own life and faith journey? Further, how many of us talk about the meeting or about the study materials when we are with our families or when we are having a cup of coffee with a neighbor? There is so much interesting and enlightening data about other parts of the world in those studies. We talk about items that make the daily news - why not issues that are ongoing concerns for others with whom we share this life?

Men and women are now forming a partnership in the ministry, policy setting, spiritual nurturing, financial oversight and other areas of our church's life. Why not in mission?

I know that some of our groups have a very small membership and that some find this most discouraging. However, even three or four people can breathe a missionary spirit into a congregation, into a community even. People need to hear what we are about, what we are doing and what concerns us, if they are to catch the spirit.

Next to last, I understand that some of the Missionary Society groups are going "co-ed", that is, that women and men are forming mission groups together and sharing, working, learning together. It's a thought that I find exciting and refreshing. Men and women are now forming a partnership in the ministry, policy setting, spiritual nurturing, financial oversight and other areas of our church's life. Why not in mission?

Finally, I would like to express my appreciation for this moment of your attention and this space within *Glad Tidings*. It is with heart-felt gratitude that I address you as Moderator and servant among you. I value the times you have asked me to join with you, and those times when I have been privileged to be your speaker at Council, at Synodicals, at Presbyterials.

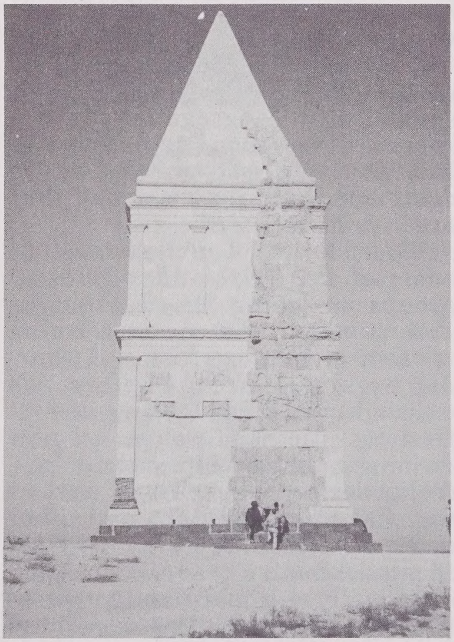
May God continue to bless you, that you may be a wonderful blessing in and for God's people throughout the world.

In November 1992 Marjorie Ross, Life and Mission Agency, visited some Presbyterian World Service projects in Lebanon and attended meetings of the Middle East Council of Churches Department of Service for Palestinian Refugees. She describes a side trip taken just before through the lovely Baqa'a valley.

A Trip Through the Baqa'a

by Marjorie Ross

STUDY THEME



- The monument to Lord El, Hermel, Lebanon.

On Monday, October 28, Israeli jets streaked north through the Baqa'a Valley, and destroyed a concrete structure in the town of Hermel, said to be a stronghold of the Hizbollah. Israeli intelligence would have had no trouble identifying the building since Hizbollah centres have huge pictures of the Ayatollah plastered on their walls, and are adorned with red flags.

It felt like a sad and violent coda to my visit to Lebanon. Only two days earlier I had travelled through the Baqa'a and visited Hermel. It had been a wonderful trip; and a few images will remain with me for a long time.

The road from Beirut to Damascus runs through the southern intensively cultivated part of the Baqa'a valley, but after we turned off the main road and travelled north, we came to an area in which, I was told, the principal crops until very recently were hashish and opium poppies.

At the head of the valley is an area of near desert, but approaching Hermel, we came to the valley of a lovely rushing river, with groves of trees along the banks. Next to the bridge, there are two restaurants with brightly coloured umbrellas on tables under the trees, a souvenir of happier times. Here the Syrian soldiers at the checkpoint asked for our passports, the only time this happened in my week in Lebanon.

The Centre for Handicapped Children which we visited has the lovely French name "Foyer de la Joie". It is spotlessly clean, bright, airy, with dedicated teachers making the most of very basic equipment. The children and young adults did not seem to be profoundly handicapped, and were busy with a variety of crafts. I was touched by the warmth of the welcome they gave Sister Beatrice, the getting-on-for-elderly French nun who has given a life of service to these children from isolated villages in the mountains.

In pre-Roman times, I was told, the town of Hermel was the home of the wives of a great lord called El. (I assume its name is connected with the English/Arabic word "harem" - thus "harem-el".) A pre-Roman obelisk stands on a windswept knoll in the middle of the barren valley, marking the place where El died hunting in what was then a great forest. The French restored the obelisk during their rule in Lebanon.

I asked to see it close up, and my hosts obligingly made a detour for me. We left the children's centre, and the teachers loaded up a van with the students (it was a Saturday afternoon, after all) and everyone had an outing, bouncing over the narrow stony road to the top of the hill. I got out and took a picture, bracing myself against the wind. All the children leaned out of the van windows, laughing and waving.

Samir, our MECC driver, had made a little side-trip to a friend in the village, to buy a sack of walnuts for his wife, "So much cheaper and fresher than in Beirut". He shared them with us (myself and a representative of the Australian Council of Churches) on the way home. Kameel, our guide, cracked them open for me with his teeth. He, Samir, Gaby (the MECC social worker), and Sister Beatrice were joking together in Arabic, laughing, and spitting out walnut shells, as we hurtled along the narrow strip of asphalt south to Beirut.

We climbed up into a beautiful mauve and red sunset as we crossed the mountain pass out of the valley. From the top the lights of Beirut lay below us in the violet twilight. It had been a lovely day, passed cheerfully with good companions.

I remembered it when I heard that the Israeli bombers, two days later, had followed that same route with their cargo of death and destruction. Lebanon is still a reflection of these two realities.

- Marjorie Ross (l), the MECC social worker and Sister Beatrice.

- Children doing handicrafts at Hermel handicapped centre.

Love and Marriage

by Frank and Joyce Buckingham

Standing in the driveway we waved our son goodbye. It was a milestone and we felt reborn. Alone at last!

We recall that day as well as we remember any day of our lives. It was one of those mornings when you feel like whistling, a beautiful sunny day towards the end of May. We went for a walk, bewildered by our new status.

In the days and weeks that followed we stayed up late and slept in - and snacked - the tyranny of food suddenly gone. Important changes were occurring and time had lost its importance. We were no longer in a perpetual hurry.

But as the weeks turned into months we sensed something was wrong, a lethargy, so we forced ourselves into conjuring up a delicious range of things to do. On paper it looked wonderful. Reality, however, was different, and although we walked miles and cycled and cleaned the house from top to bottom we could not shake the niggling doubts that it would soon all come to an end.

Until one rainy day. "What next?" I asked. "Is this it? All there is?"

"I sincerely hope not, sweetheart." he replied. He talks like Humphrey Bogart. "Let's talk about it over refreshments, shall we?" The discussion carried us nicely through our second cups of tea, and the cookie plate was bare. My lover had kept an article in his desk titled *Everyone Has a Book in Them*, and fishing it out he waggled it under my nose.

Oh, he is clever for he knows about my love of words, about my hastily scribbled notes all over the house, my private thoughts about the world. He was enticing me, like he did when we first met. He had the same lecherous look, too. And I fell for it. We would write a book. The two of us. Mr. and Mrs. John and Jane Doe.

As excited as school children we gathered the necessary items and laid them in a row on the kitchen table - paper, pens, clips, and a dictionary. All the trappings of a new career, we hoped. Sitting back we stared at it all in awe wondering where to begin.

We worked out that we would each write a chapter but that I would do the editing ('cause I spell better than he does). And the words came forth like golden nuggets the first day as we watched each other scribble away. We forgot about food, forgot time, so absorbed were we in our project.

"Look at this mess!" I cried, staring around the room at the mountain of yellow papers, some neatly stacked, others in odd places where we had each wandered to meditate.

Bits of imagination scattered higglety-pigglety like castaways crying for help.

And so it went night after night, week after week until one fateful day when I questioned him on a chapter I disliked. "What absorbs you will not necessarily fascinate someone else. I just don't like it!" I announced.

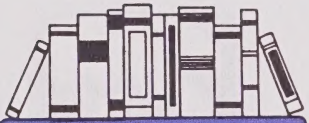
He frowned. "Look, we write the book and they do the rest!" he shot back, convinced he was already a successful author.

Our frustration was showing. "This is not easy!" I argued. "I've messed up eight pages trying to get it right! Besides, it's good to criticize each other because...." He interrupted me, "Well, I like it the way it is!" He was shouting now. "And anyway I am the brains behind this best seller, not you!"

He should not have said that. He had upset the apple cart and our manuscript went back in a drawer, hidden from our egos for months. We had caught a glimpse of our shortcomings and it was hard to begin again, to re-open that drawer. But we did, and from that day on not a minute was left unoccupied as the manuscript sprang to life once more, entire conversations between the hero and heroine acted out in bed, on buses and in supermarkets. Yet the arguments continued unabated, my feminine views clashing frequently with his masculine ones.

By the end of the second year we had learned a lot, had become more professional, keeping a neat file, an index of characters and a writers' diary - our springboard for ideas. And five years, eight months and three days from the day we took stock of our lives we finished our book.

Contacting publishers was exciting. We were on the road to fame, the hard work all behind us as lovingly and carefully we pushed our beloved manuscript into its plump padded envelope. We had lived with our characters for years, had felt their highs and lows, loved them, disliked them. Worried about them. Now it was all over, our book on its way.



BOOKS
TWO FOR A DOLLAR
OR FREE
WITH A CARTON
OF COKE.

Alas, it was returned so often we couldn't recognize it as ours, so we began to tally the costs in time and money. Didn't they care? Didn't they know about our years of hard labor? We had wasted our precious years.

Or had we? Fame was not forthcoming but the feeling when those final words were typed could never be duplicated, and the silence between us was of a special kind, joyous and amazed as we held up our masterpiece and inspected it proudly.

Our book now lies in Intensive Care on a bookshelf, supported only by love. We Xeroxed and bound it ourselves and it now stands as a monument to two people who refused to be controlled by the media and who chose instead to write a book - just for the heck of it.

We discussed, we argued, we sulked and we laughed, a lot, imagining our novel sitting on one of those cluttered counters in Woolworths under a sign that read: TWO FOR A DOLLAR - OR FREE WITH A CARTON OF COKE.

Those Down Days

by Gordon R. Lean

Down days. We all have them. Days in which, for some unknown reason, our spirits reach the cellar. We cast about for some human or tangible reasons for the descent of our feelings, and they're just not there. Everything, outwardly at least, is nearly perfect.

The children are going through a "just like angels" stage. We don't have a lot of debts. The washing machine and lawn mower are both working. One's spouse is certainly not inattentive. The bank where our savings are stashed is fairly stable. And the roses are blooming - everywhere.

So what's wrong with us? Better still, what's wrong with me?

Try as I will, I can't find the answer. I'm depressed, and that's that. But admitting to depression is the first step to getting out of it. I must admit to depression the same as I would to a headache, or a pain in my left hip.

However, the thing that is frustrating is that, being a child of God, I tend to feel that my depression is a grievous sin against him, an indication that I'm doubting God's word, or his promises. I've been told I must wear a constant smile, even when my bowels are dragging. I rebel against the idea, simply because I recognize in it a form of hypocrisy. Putting on a glad front when I don't feel glad doesn't solve my problem. It compounds it.

Like Nehemiah of old (Neh. 2:1-2), I fear to appear before people not looking the way they think I should. And that makes me a slave to others, which I cannot allow.

Now I don't know about you, but when I hit a "down" day I try to make use of it. I ask myself questions like these: Is there something I've failed to do that I ought to get at? Even just a simple decision on some matter may produce a more positive attitude. Is there someone toward whom I have a bad attitude? Correcting this and seeking God's forgiveness may do wonders. How's my general health?

Spurgeon, one of the great preachers of the past, had bouts of

Why is your face sad, since you are not sick? This can only be sadness of the heart. Neh. 2:2 NRSV

depression due to his gout. And while God can be very real and very supportive during down times, he very seldom offers quick fixes. Am I wrestling with a problem that will not go away? Does the future seem to hold no release from it? Am I frustrated because my every effort to solve my problem meets with failure? God will not do for me what is my duty BUT he will often do for me what I can not.

Expect depression. It's normal. It's the body's emotional system calling a halt. God built it into you so that you wouldn't blow up. Accept it like medicine. But don't let it run you. Don't let it become an excuse for laziness or for withdrawing from life. Reject its rule over you. Use it, lest it provide fuel for more depression, which can develop into a vicious circle, with you as its victim.

David, Israel's sweet singer and king, had bouts of depression. His face was haggard with sorrow and wet with tears (Ps. 42:3). Psalm 42 and 43 tell us that even in the very midst of his down time his confidence was in God, and that eventually God would bring back a smile to his lips and gladness to his soul. Thus to David, depression was not a time of losing faith, but a time of exercising it.

Depression was a fact, a reality, even in David's life. But another reality kept him going. It was this same man, bowed with weakness and with sorrow that cried, "Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God" (Psalm 42:11).

Someone has said, only idiots are happy all the time. Normal, sensible, practical - yes, and spiritual - people all experience depression, and for many differing reasons, sometimes with no apparent or recognized reason. It just comes, and must be accepted as one accepts the shining skies overhead and the song of birds in the trees. The darkness and the light are both alike to God. So, they must be to me if I would walk in faith and not be moved.

**Why are
you cast
down, O
my soul, and why are
you disquieted within
me? Hope in God;
for I shall again
praise Him, my help
and my God.
Ps. 42:11 NRSV**

The quoting of scripture might not produce instant joy, or release from the problem. It might, instead, produce guilt, especially if the depression remains. Honest self-appraisal, plus the confidence that God will be sufficient in the trial will not only help me to profit from the depression, but will give strength to eventually put it behind me, and emerge with a smiling face, a real one.

This was what worked for David. Why not for us?

IN MEMORIAM

Margaret Leask

Margaret Leask

Margaret Leask was born in Uxbridge, Ontario, where she received her elementary and secondary schooling. She grew up in St. Andrew's-Chalmers Presbyterian Church. Following graduation from the University of Toronto, where she received the gold medal in physics, she volunteered for service in the Canadian Navy during World War II. After the war, she studied at the Ontario College of Education and received a Masters in Religious Education at Biblical Seminary, New York.

Margaret was appointed to India in 1946 by the Women's Missionary Society (WD) as a missionary teacher in the Helen MacDonald Memorial School in Jhansi. This school, founded by Canadian Presbyterian missionaries in 1926 is dedicated to providing good academic preparation and Christian teaching for girls and young women. Her appointment as a science graduate was to open a department of science. By the mid-1960's, the reputation of the school in this field was such that it was the site of the first state-wide examinations in science and biology.

Over nearly four decades Margaret Leask struggled to maintain both the Christian character and the academic standing of the school. In 1970 she was one of those who urged that the school not accept funding from the Indian government, lest its Christian witness be compromised.

Through the latter part of her service, Margaret taught mathematics, using her furloughs in Canada to gain further qualifications in primary school teaching and in new Math, receiving her Master of Education degree from the University of Toronto. She served in a variety of roles in the school, and donated her administrative skills to other Christian institutions in Jhansi.

Margaret retired from India in late 1987 and returned to Uxbridge. Despite her long battle with cancer, she was active in her congregation, was a member of both the WMS and Ladies Association, and was ordained an elder in 1989.

Her citation at the General Assembly in 1988 says that she was "shy by nature, and humble by grace". Even those who knew her well found it difficult to discover what Margaret had contributed by talking to her. Yet hundreds of Indian women were blessed by her dedication to their spiritual and academic growth.

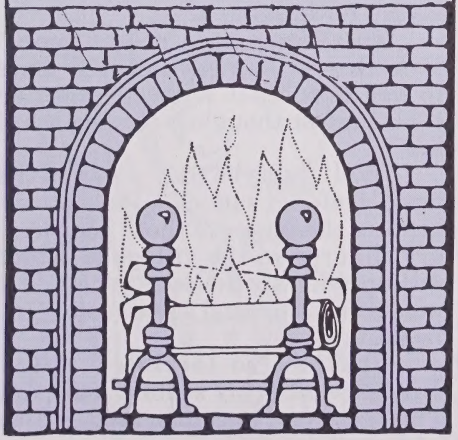
Margaret Leask passed away on December 17 in Uxbridge. A service to celebrate her life was held in St. Andrew's-Chalmers Church on December 20.

By An Open Fireplace

In Thy sight
My God,
I have been
A tree without fruit.
Chopped down,
I was a log; dead wood
A stumbling block
For many on the road to
Thee.

Alight, consume me
With Thy mighty fire,
Let me, while going up in
flame,
Be warmth to someone,
And a little light,
That they may praise Thy
holy name.

It is thy fire, Thy spirit,
I am ashes,
Don't blow my dust out of
Thy Hand.
Let me once flower
In Thy new land.



Forward In Faith

After reading Jean Campbell's "A Call to Stewardship of Treasure" in the January Glad Tidings, it seems redundant to write this column this month.

But then so many phrases keep ringing through such as "if the voice of the people is stilled, even the stones will tell out the good news", "other seed fell on good ground, and did yield fruit that sprang up and increased", "now is Christ risen from the dead" and "go ye into all the world, and preach the gospel", and then it becomes necessary to reiterate all that Jean said.

We have Good News to tell, we can produce an increased yield, we have the great resurrection belief to tell and we have workers spreading that gospel.

We have an extraordinary history to build on, we have a marvellous challenge for the present and immeasurable hopes for the future.

Your local group with its individual members is the mainstay of the WMS. Without your regular individual contributions, of time, talent and treasure, our work cannot be achieved.

In 1992, the total givings amounted to $978,659. For the first time in our history it was necessary to draw $100,000 from our capital funds to meet our commitments. Although in some years we borrowed against capital, borrowing was not the answer this time--hopefully we will be proven wrong and those funds can be replaced.

Thank God for each of you as we go forward in 1993!

Serving God at Home

by Barbara Mitchell

Exhausted, I flopped onto the living room couch and, not for the first time, tried to focus my thoughts on something other than the housework that always appeared to need my immediate attention. It seemed unfair that I should be called to a life of monotonous routine when there was such a lonely, needy world out there that could benefit from my help.

My thoughts shifted to the latest letter I'd received from Jillian, a friend of mine who was doing mission work in Africa. I wondered again why I hadn't been called to some equally fascinating service. Motherhood and the routine of everyday living seemed to have left me with few opportunities to venture outside my home, let alone outside my country.

As I contemplated my misfortune, the telephone jangled shrilly, and I reached hesitantly for the receiver.

"Hello," I said, straining to sound cheerful. The voice at the other end wailed that three ladies on the decorating committee hadn't shown, and so much still had to be done for the meeting tonight. Could I possibly come to help?

"I'd love to," I replied, wondering again why I wasn't being offered something more exciting to do in service for the Lord, "but I simply can't. I'm up to my ears in housecleaning, and you know what that's like - half the closet is in my front room and I have to sort it before the kids come home from school." Bringing my hand to my head, I told her I had a headache anyway and probably wouldn't be much use.

I listened as she murmured her apologies and wished me the best of the rest of the day.

There wasn't much time *left* to the rest of this day, I reflected sadly, and forced myself off the couch. I also had a deadline on two articles, and I knew I had to tackle those before I even considered my day complete.

Turning to put the vacuum away, I heard the doorbell chime and momentarily debated not answering it. Feeling guilty, I flung one last hasty glance at the living room and hurried to the door.

"Do you mind if I come in for a minute?" Mrs. Drever's sad face peered at me, and I moved to allow her entrance.

"I'm kind of busy right now," I said feebly while leading her to the small table in the kitchen.

She sat down, somewhat apologetically, and I offered her a cup of coffee. I tried desperately to concentrate on what she was saying, but my eye caught sight of a clump of dust in the corner, and I chastised myself for missing it.

"He's never been a kind man," Mrs. Drever was saying with tears in her eyes, "but I never expected this. I never thought he would leave me."

"Well, maybe it's all for the best," I offered vaguely. I tried to recapture the image of those poor hungry children in the village at which Jillian was stationed and made a mental note to send some money immediately.

"It's just so terrible!" Mrs. Drever was openly sobbing now, and I looked away, uncomfortable. "He's never known the Lord you know, and I just wish there was something I could do." I handed her a kleenex, and she dabbed at her eyes. "I just think that even though our marriage wasn't the best, that, well, somehow with God's help, we might have been able to work things out."

How unselfish, I thought, that she, even in her pain, could still summon up enough love to consider her husband's spiritual welfare. He was obviously in need of ministering, but I certainly didn't have the time to help, and Mrs. Drever - well, it appeared as though she needed help herself.

As though she needed help herself... I repeated the words softly to myself, and they suddenly took on a more significant meaning. Mrs. Drever needed help, and she came to me, desperate for someone to listen and care. I couldn't believe how unconcerned I had been! Always looking for something other than what was within my reach, I had almost missed another opportunity to help.

I turned toward her to apologize, but all I saw were an empty chair and a half-filled cup of coffee. I experienced a terrible feeling in the pit of my stomach while wondering where she was.

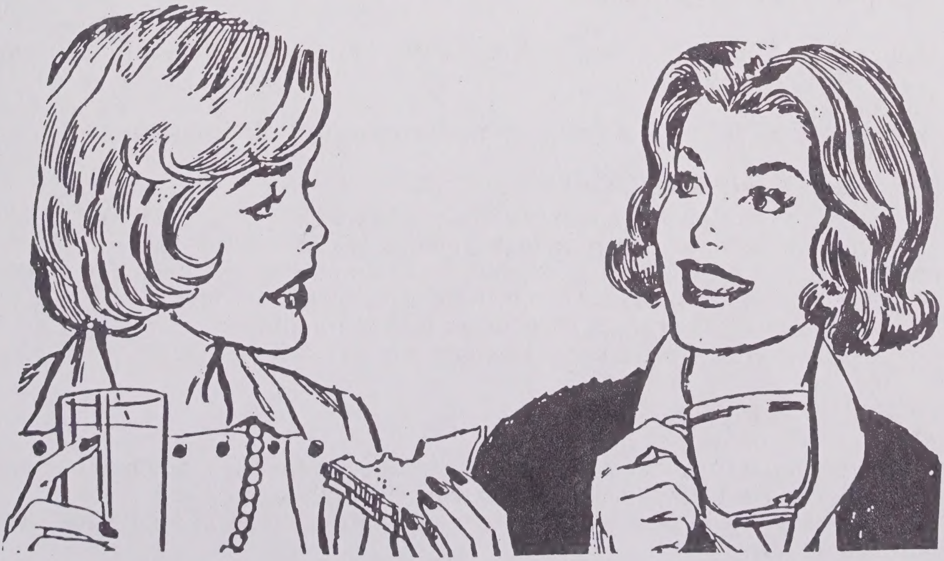
Not finding what she was seeking here, she had probably gone home, to another empty house.

How could I have been so blind? I knew what it was like to need the comfort of others. The Lord had healed deep wounds in my own life by sending others to minister to me, and now, when someone really needed me, I had failed miserably.

Mrs. Drever didn't fit the category of the starving in other countries, but she was starving in another way, and many other people under my influence were hungry for help.

I could never be an obedient servant unless I was willing to serve, first and foremost, where I was. God calls us to serve wherever we are, in whatever capacity we can.

I silently asked God to help me be a more willing servant and hurried after Mrs. Drever, thanking God for teaching me such a valuable lesson, and hoping it wasn't too late.



Easter Worship Service

From Darkness to Light

by Donna Wilkinson

This service was designed as a sunrise service. If you use it at another time of day, please start in a darkened room and add candles in selected places.

Call to Worship

Leader: This is the day which the Lord has made. Let us rejoice and be glad in it!

People: This is the day that the stone is cast aside and the mantle of darkness is cast away!

Leader: God has swallowed up death forever and brushed the tears from our faces.

People: This is the day of salvation.

Leader: Be glad and rejoice - the Lord of Light has come and reigns forever. Christ is risen!

People: He is risen indeed!

All: Alleluia! Amen. (From *All the Seasons of Mercy* ©1987 Diane Karay)

Hymn: #178 (Book of Praise) When I survey the wondrous cross.

Scripture Reading: Luke 23: 44-49

On Good Friday we remember the crucifixion of Jesus, his dying on the cross for us. Darkness surrounds this event. We have often walked in darkness, the darkness of doubt, sorrow, fear, shame, agony, hate and death. These are all very much part of our lives. No matter how hard we try to keep these things out of our lives, they have a way of creeping in.

In silence think of the times you have walked in darkness.

Scripture Reading: Luke 24:1-12.

(Light two candles in room)

They found the stone rolled away from the tomb. The stone had blocked the way into the tomb, blocking them from the Light of the Lord.

We have stones that block us from our Lord. Stones of fear, hate, evil, sin and sorrow.

In silence reflect on the stones that are blocking you from the light of our Lord.

Hymn: #201 (Book of Praise) Thine be the glory

Scripture Reading: Luke 24:13-35

(Everyone in the room lights a candle)
The light of each candle is like the light of our Risen Saviour. The two men on the road to Emmaus said, "were not our hearts burning within us while he was talking to us on the road..." (NRSV). Do you feel the fire in you as you pray to your Risen Lord? Each of us is his light here on earth. We keep the light of his love burning when we feed the hungry, visit the sick, clothe the naked and love our neighbour as ourselves.

In silence look over your life and find the lights that have lifted you out of darkness!

Prayer: Let us pray:

God of all ages and of all people, the shadows and gloom of Good Friday have been dispersed by the light and colour of Easter Sunday. We rejoice in your power that turns our sorrow into joy, our despair into hope, our defeat into victory and evil into goodness. Help us this Easter, O God, to burst out of the tombs that have trapped us: tombs of selfishness and sinfulness, greed and gluttony, scandal and corruption, pride and prejudice. Let now a new life of divine grace and human love burst from each of us this Easter, through the grace of Jesus Christ, the Risen One. Amen. (From *All the Seasons of Mercy* ©1987 Diane Karay)

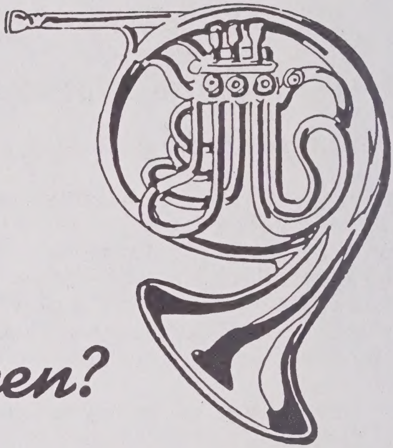
Hymn: #188 (Book of Praise) Hallelujah! hallelujah!

Benediction:

Receive now the blessed promise of Easter. Every night shall be broken by dawn, and every tear shall spring from joy, every step shall be a dance, and every word shall carry a song.

This promise is yours to share. Carry it to those still trapped in Good Friday. Let your souls erupt in praise - let your light shine! Amen.

Where Has all This Good Music Been?



The Salvation Army since 1883 has been producing music for its Bands and Songsters to play and to sing around the world.

Quoting from the Manual of Administration for The Salvation Army one reads: "The General has accepted the following recommendation made by The International Music Council: 'That all Salvation Army music be available to non-Salvation Army music groups at Territorial discretion.' "

Firstly, it is felt that because the Lord has lavished on the Army a unique measure of the gift of music, we should not keep it to ourselves, but share it with the wider non-Army community. Secondly, it is hoped that by releasing our music in this way, the Army will establish itself as one of the most significant sources of both vocal and brass music for the church as a whole. We have a talent, we have a structure, and it is time we made a contribution to the larger Christian world. As the late Commissioner Richard E. Holz stated, "Great music belongs eventually to everyone."

The "sparkling sounds" of Salvation Army brass bands have been created by its own composers, some of whom have been known in the music world but others only within Salvation Army circles. Captain Howard Davies explained the difference between Army music (including all religious music) and other music, as being distinctive because it is music with a message, *a message of hope.*

Many names of Salvationists come to mind as one thinks of some of the finest music ever put to manuscript. Among them are Stephen Bulla, Bandmaster and music arranger for the President's own band, Washington, Wm. Broughton, composer and arranger for MGM, Orlando and James Curnow, known in most music circles as a composer. Instrumental arrangements for large bands and small ensembles, for the soloist who is just beginning or the veteran, have been published. A Brass ensemble series has been produced with arrangements of pieces such as "All Hail the power of Jesus' Name", "Blessed Assurance", "Stand up and Shout it". There are tune books for bands with over 800 gospel hymns, a must for Church Bands.

Vocal music is available for any number of singers with beginning skills to the highly qualified knowledgeable specialist. There is a vocal

Solo book produced with the favorite compositions from the Musical Salvationists publications which have been published regularly since the early days of The Salvation Army. Several Contemporary songbooks (Accompaniments & demo C.D.s & Cassettes) have been published with an exciting new collection of vocal stylings. There are numerous collections of arrangements for Children.

The Salvation Army has a rich heritage of published vocal and instrumental music that reaches back to its earliest days. In the preface to SALVATION MUSIC, VOLUME II published in London in 1883, the founder of The Salvation Army, William Booth, wrote: "The music of the Army is not, as a rule, original. We seize upon the strains that have already caught the ear of the masses, we load them with our one great theme – salvation, and so we make the very enemy help us fill the air with our Saviour's fame." This radical approach to 19th century church music was reflected in the borrowing of popular tunes from contemporary ballads, drinking songs, patriotic anthems and folk songs. Today, the tradition carries on to use what is available but also, as in the past, Salvation Army songwriters and composers are presenting the gospel message through popular music styles with original melodies and words containing spiritual import for many generations.

The Salvation Army is now pleased to make this music available to the rest of the world for their edification, enjoyment and assistance in worship.

For further information:
Major Ken Dalrymple, The Salvation Army Supplies and Purchasing Department, 37 Dundas Street East, Toronto, Ontario M5B 1C6. ORDER DESK 416-363-8754.

Special March Days

Purim: March 7

If I Perish, I Perish

(ZPS)—When Esther determined that she would stand for her people, she knew that her decision was one that went beyond the law and even her instinct for self preservation. Her words "If I perish, I perish" symbolize the courage of another individual who defended the Jews in the face of appalling injustice.

Dietrich Bonhoeffer was born in 1906 into a nominally Lutheran family in Germany. As a young man in the 1930s it would have been easy for him to take the safe course, to follow the German Lutheran bishops who declared: "We German Protestant Christians accept the saving of our nation by our leader Adolf Hitler as a gift from God's hand."

Bonhoeffer was well aware of the diabolical nature of Hitler and of his wretched anti-Semitic policies. What was the purpose of Christianity, he reasoned, if it did not take a stand in a time like this? Bonhoeffer wanted no part of a church without a soul. He joined with those Christians who opposed Hitler to form the Confessing Church. Here he could freely confess that it was not Hitler, but the "Bible alone is the answer to all our questions...that is because in the Bible God speaks to us."

Bonhoeffer developed a small seminary and took a leading role in the Confessing Church, all the while publicly deploring Hitler's increased attacks on the Jews. As time went on, he secretly began working with others to remove Hitler from power. When that scheme was uncovered, Bonhoeffer was imprisoned and hanged. He was a martyr to his faith. Such was *The Cost of Discipleship*, which was the title and subject of his classic and penetrating book.

Source: ***Stories of Faith***
by Ruth A. Tucker (ZondervanPublishingHouse,1989)
Available at your local Christian bookstore or by calling 1-800-727-3480.

PARABLES: A Puzzle

by Jim Phillips

A) Parable of the tares	Matt. 13:24-30
B) Parable of the Dragnet	Matt. 13:47-50
C) Parable of the Sower	Matt. 13:3-23; Mark 4:2-20; Luke 8:4-15

Column A	**Column B**
Good Soil	hears but does not understand
Sower of Good Seed	world
Pathway	children of evil one
Good Seed	hears but has no roots
Weeds	kingdom of heaven
Rocky Ground	hears but allows things to take away message
Field	devil
Dragnet	Son of Man
Harvest	children of the kingdom
Among Thorns	understands and bears fruit
Enemy	end of the world

Match up the two columns to each other by joining what the name in Column A represents from Column B.

The parables referred to are listed at the top of the page.

"Jesus Christ is the same yesterday and today and forever". (Hebrews 13:8)

Christ by whose word in the days long ago
Called all who wandered, by sorrows brought low,
By ills both of body and sin captive soul,
To newness of life and a loftier goal.

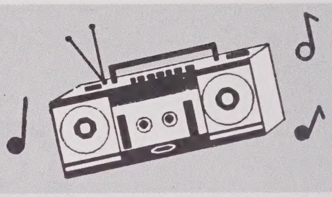
Today You are calling, O open our ears,
Change the direction of all wrong desires.
Restore health of purpose, renew smouldering fires
To live and to serve You as You may require.

Christ of the future tho' we may not know
What lies in the pathway on which we will go,
Open new vistas, new challenges send,
Prepare us to meet them your love to extend.

Kathleen Rowat

May be sung to tune "Slane" (Be Thou my Vision) No. 458 Book of Praise.

CELEBRATING YOUTH



The few months which I was privileged to spend in Guyana filled me with a deep sense of wonder at how much the churches often accomplished with very little. I served in an area with six churches, and in all of them the enthusiasm and commitment of the congregations belied the lack of such basic items as stationery, musical instruments and Sunday School materials.

Youth work in the Guyana Presbyterian Church (GPC) is fascinating. A National Youth Council is elected annually by the young people from all over the country. This Council plans and supervises many activities for the youth. There is a national Youth Week during which all the young people direct events which celebrate their presence, involvement and joy in the Church. The National Youth week culminates in a National Youth Rally which is eagerly awaited by the youths and is well attended.

While in Guyana, I was invited to assist in the annual National Youth Camp of the Guyana Presbyterian Church. It was held at a Camp site in a place called Kayuka, not too far from the Timehri airport. From August 22 to 29, 1992, about 100 youths and leaders from the Guyana Presbyterian Church (GPC) gathered to praise God, ponder His will for their lives, and reflect on the theme "Come Journey with Jesus."

It can be surprising to learn that youths in the GPC frequently are asked to conduct worship services and to preach. At the Camp, one was struck by the fact that seminars were offered in the usage of varied skills for leading worship, and other classes were offered in Drama, Public Speaking and Music.

Photo: Barbara Woodruff

Guyanese Youth at Rally.

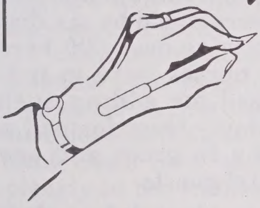
While leading one of these groups, I realized that whatever the young people from this Church might lack in worship materials was compensated by their zeal to serve their Lord and Saviour. Many of the youths also displayed talents which have been disregarded in Canadian society - such as the recitation of poetry!

The value of youth activities to the Church as a whole is easily appreciated when the strength of youth work is clearly demonstrated. If the zeal of the youths in Guyana parallels in microcosm the wider Church then we, as part of the story of the Church can confidently declare that we march to a glorious future. One hopes that we learn from this partner in mission a lesson about our own dedication to the Church and Her Lord.

Adrian Sieunarine

- Adrian is a student at Knox College, Toronto.

Dear Friends



Rev. Donald MacKay,
c/o Trinity Union,
P.O. Box 97,
Umuahia, Abia State,
Nigeria
December 1992

June brought graduation day at Trinity College, a focal point of the Academic season. For me, it meant that I had completed one college year on the scene. Indeed, the academic tasks carried over into July and August with marking. Having one year under the belt was helpful. The experience was very intense in lecture preparations and all that goes with it - but it was an enjoyable work.

The second year has begun with no sign of less work. Our sort of administrative renewal, which is assigning staff to specific duties as Dean of Studies, Registrar, etc., has promoted me to be college Chaplain. The main task is to organize chapel services (twice a day) and Pastorali (to local churches and institutions) during term for the students (there are approximately 190 students so one's work is cut out). Lecturing in the same courses (plus one) the second time around has advantages but also pitfalls.

Amongst the college staff (seven in number), one has a sense of more dedication to our task in general and attempting to improve (regardless of the poor conditions) the service. We are in dire need of more staff - at least two or three. Please pray for a real renewal to rekindle a vision for a truly ecumenical theological education.

The Nigerian currency was officially freed (floated) in February/March. The result was a jump in exchange rate, approximately 70% increase in inflation and generally very difficult times. We are still in the midst of it all. Civilian rule has progressed from local government elections in '90 to state governments in '91, and an elected National Assembly this past July with a proposed Presidential Election in December.

The Presbyterian Church of Nigeria continues to demonstrate progress with the establishment of new parishes (dividing old ones) and new Presbyteries. We now have some 16 Presbyteries - with more on the drawing board....

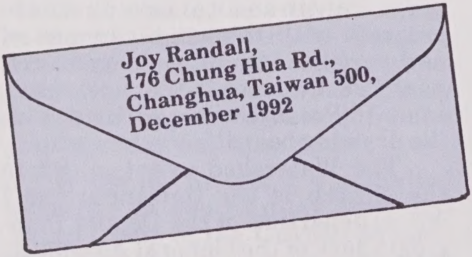
The Watershed event of '92 in the church is the imminent (as I write) departure of the Deputy Principal Clerk of the General Assembly, R. W. Fee (my Canadian brother) whose delayed departure has kept the Life and Mission Agency new look on hold for four months. His many involvements are to be missed. A new era in the life of the P.C.N. begins. The General Assembly will once again be in capable Nigerian hands. The transition is not easy, but essential, to impart integrity of growth within the church. Pray for the P.C.N.

All is well with me. There is a

growing sense of satisfaction...your cards, letters, wishes are very important. Please keep them coming. Life has a very routine ring about it. Maybe that is good - early chapel 6:55 a.m., lectures, preparations, some shopping. Students are in and out most of the time. My nickname with the students is "Pastor" - first from teaching Pastoral Counselling and secondly from the concern for each one. It is a good task to be both teaching and caring for those soon to be "shepherds" of the flock. Their work will indeed be difficult. Pray for all of us, as we pray for you.

The New Year '93 (if all works well) brings me to Canada by August for "short" leave...should I be allowed by Nigerian Immigration to remain here 'til then, and also invited to continue. The work of the moment keeps me occupied, so as not to worry for tomorrow.

All good wishes,
D. W. MacKay



Joy Randall,
176 Chung Hua Rd.,
Changhua, Taiwan 500,
December 1992

This past weekend on the 96th Anniversary of the Changhua Christian Hospital, we dedicated the Nan Guo Medical Centre Part II. We have all the In Patient Units here as we moved them from the old hospital the weekend before in the midst of construction and dim halls....

The dedication was wonderful and both the music and congregational singing was moving. The moderator of the Presbyterian Church in Taiwan spoke and led the prayers of dedication. The Minister of Health, Dr. Chang, brought greetings along with many others. The statue of Dr. Landsborough, Sr. was unveiled, the ribbon was cut and key presentations were made by six dignitaries. There were over 500 here that day. Our nurses were in uniform and praised for adding such beauty to the day - they formed a line in the lobby to greet and say farewell to special guests.

Sunday was a special day when Changhua Christian Hospital previous staff returned for the day. There were over 300 here for the reunion. They honored those over 80 years of age - thankful for the years of faithful service of many missionaries and Taiwanese.

This week we are preparing for the dedication of the new addition to the Er Lin Branch of our hospital. This means there are now over 70 beds, divided to three areas - two wards, Emergency & Out Patients and ICU etc. The guests who are still here will attend that and the dinner.

Sunday the Landsboroughs and Wilkersons leave for their home countries. We are thankful they have been able to share with us to see the blessings of God through these years and the fruits of their labours.

Over the New Year's Holiday Dec 31- January 4, 1993 we will move Emergency and Out Patients to the new hospital. It will be great to have all of our hospital in one spot for better patient care and supervision of staff and the feeling of "oneness" again. Praise to the Lord!

Our old site CCH will continue to be used for Psychiatry and will remain there for both Out Patients and In Patients.

We also have a piece of land for new staff residence in the future as we rent several places and it would be good to be in one area. There is also another place to develop for our Chronic Hospital. Thus our plans and God's blessings in all this are never ending. We do appreciate the prayers and support of our friends here and far away.

Continuing to think of our many friends both here and throughout the world at this time when Christmas means little to many but pray that God's love will be seen more clearly in the coming year. May He help each one of us to shine forth for Him in the part of His world where we serve Him. May the Giver of Love, Light and Lasting Happiness be a blessing to you and yours in 1993.

In His Love,
Joy Randall

Eleanor L. Knott, December 1992

Again it is that time of year when we look forward to hearing from many that we keep in touch with especially at Christmas. The year began by sharing New Year's dinner with an old friend and his son - Alan and Chris Crabtree.

In regard to ministry, we had get-togethers in my apartment on alternate Saturday nights with students being responsible for phoning, organizing food, or program. We also had prayer days for the ministry to international students - in Toronto in January and February, and a two day retreat in May at Cullen Gardens.

In January I played in a Bell Choir in Gloucester. The choir is composed of mainly seniors, and it was something I had always wanted to do.

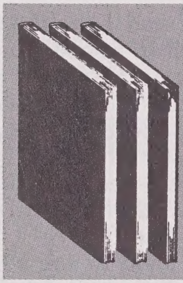
I spent the July 4th weekend in Thornbury, and Dad and I went to the Euphrasia Township School Reunion held in Rocklyn. Dad and I marched in the parade with others from S.S.#5 Perrott's Corners. My mother died on August 11th, one day before my parent's 59th wedding anniversary. All my brother's family were able to come to the funeral on the 13th, and it was good to see everyone again.

The big news of this year is that I got engaged to Alan Crabtree. We knew each other from school days, and took piano lessons from the same teacher. We bumped into each other in Meaford in August 1983, became friends through correspondence in 1984-86, and better friends during my furlough of '86. We will be married May 8th at Parkwood Presbyterian Church in Nepean. Effective April 1, 1993, I can be contacted at 136 Rothesay Drive, Kanata, ON K2L 1P1, phone (613) 836-2898.

These days it is not always easy to find time to be together as Alan plays for services at St. Paul's Anglican, Hazeldean on Sundays, and I often have evening meetings. We were able to work in some good day trips out of Ottawa during the summer to visit friends or just sightsee. We enjoyed a boat tour of the Thousand Islands out from Ivy Lea, a trip to Montebello in Quebec, an afternoon in Kingston. Two weekends in June we took a marriage preparation course.

It is so easy for all of us to be caught up in the preparations of the season that we fail to focus on the gift, the coming among us of Jesus Christ, our Saviour from sin, and Emmanuel, God with us. I give thanks for God's greatest gift, and also for his gift of dear friends like you.

In loving fellowship,
Eleanor Knott



BOOKS

Order from:
The WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-1111. Ext. 239/240.

Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

"The I CAN Attitude" Principles For Positive Living *by Dennis Oliver. Wood Lake Books. Price $12.95.*

Here is a book, which in this age of confusion and despair, is certainly needed. A Canadian Presbyterian minister, Dennis Oliver, shares his straight forward Christian principles for positive living and for achieving our goals in life.

By using stories of his own experiences and of others, he points to a way of hope and fulfilment. He states that "The I CAN Attitude" enables people to approach their jobs, relationships and faith in a positive and constructive way; and that it is a most powerful resource in building self-esteem and confidence in ourselves.

By developing a positive attitude, a person will select worthwhile goals which will enable him to reach his potential; and in order to be successful, that person will be resourceful - will reach out and learn from others - and will by co-operating in groups try to enhance the lives of others.

Help will come from unexpected sources - miracles will happen - thanks will be expressed to God and others. In times of despair, there will be a realization that God, relatives and neighbours still have faith in you. Inspiration to keep trying will come.

The message given in this book is "Yes, YOU CAN". Great things will happen if you bring the right attitude to the problem challenging you. Let these Christian principles inspire you to achieve your own potential and fulfilment.

How wonderful it would be if more people would take an "I CAN" approach to life and work in the church and community. Hopefully this book will encourage more people to do so.

Margaret MacDonald

The Whole People of God Celebrates 10 years!

In the winter of 1983 a group of people in the Regina Presbytery of the United Church of Canada began to meet to create a curriculum that met their needs as Christian educators, teachers, and clergy. Their vision has grown over 10 years to become one of Canada's leading church resources.

The Whole People of God has greatly influenced Christian education in the 1980's, and this resource continues to grow. It is now published in United and Anglican Canadian editions, in a United States' Protestant and Roman Catholic edition and in Australia. This resource is used by many denominations, and can also be found in New Zealand, the Philippines, Bermuda, Britain, and Japan.

The name reflects some of this resource's basic tenets. It is a project which grew out of a grassroots movement, and it is still written and edited by a grassroots community. It encourages people of all ages to learn within the same themes, based on the lectionary Biblical passages. It integrates worship and Christian education.

The Whole People of God is published by Wood Lake Books, an independent ecumenical publisher based in Winfield, BC. The 10th Anniversary celebration February 6, 7 will bring together many of those who have had a hand in creating this resource over the years. All "friends" of *The Whole People of God* are invited to come to Winfield for this gala event!

OUR READERS *Write*

November 17, 1992
Dear friend in the WMS Book Room,

I always enjoy your reviews in Glad Tidings and many of your books end up in our church library - much to my delight! These books I'm ordering will be gifts for some of my grandchildren.

G.A.G., Ottawa, Ontario

December 3, 1992
Dear friend in the WMS Book Room,

My books arrived today and I'm so delighted with them, thanks!

I'd like to take this opportunity of thanking all of the Glad Tiding's people for such a thoughtful magazine - it's always an inspiration and a challenge and I wouldn't want to be without its good news each month.

May you all have a joyful season and a great year!

G.A.G., Ottawa, Ontario

KEEPING VOLUNTEERS

There are several way to convey appreciation to volunteers:

1. Recognize your volunteers' contributions verbally in front their peers.

2. Give them a phone call—tell them how special you think they are and the positive effect of their work.

3. Write them a personal note of thanks and appreciation. Share positive comments you have heard about them.

4. If they handle a sticky, delicate situation, let them know. Have them share with the rest of the group how they handled the situation.

5. Mention them in the newsletter, church bulletin, or local newspaper.

6. Ask the chairman of the board to write your volunteers a letter expressing his appreciation.

7. Send the volunteer's spouse or family a note letting them know what a great job the volunteer has been doing and how you appreciate their willingness to allow this person to participate in the effort.

8. Have a volunteer appreciation dinner—a banquet where you can recognize all the volunteers.

9. Take them on a retreat to get their spiritual batteries recharged.

10. Send them birthday and anniversary cards.

Source: *How to Recruit and Train Volunteer Youth Workers* by Les Christie (Grand Rapids, Mich.: ZondervanPublishingHouse, 1989).

In the World

PWS&D STAFF VISITS SOMALIA

Rev. Rick Fee, Director of Presbyterian World Service and Development, and Ms. Maureen Curtin, Projects Officer, are part of a seven person team being sent to Somalia by the Canadian Food Grains Bank in late January. The purpose of the visit is to identify initiatives for immediate relief and longer term rehabilitation assistance and make recommendations for allocation of Canadian food resources.

The visit will begin in Nairobi, Kenya and include Kismayu in southern Somalia and Mogadishu. It is hoped the group will be able to travel to Belet Weyne near the Ethiopian border where Canadian forces are stationed. The other members of the team are: Al Doerksen, Director of the Canadian Food Grains Bank; Ron Ward of the Canadian Baptist Relief and Development Committee; Ken Little of World Relief Canada (Christian Reformed); and Marvin Frey, Mennonite Central Committee, Canada.

Preliminary figures indicate that PWS&D received $184,160 from congregations and individuals for its Africa Famine Fund Appeal in 1992. A significant portion of this was earmarked for Somalia.

SHEVARDNADZE BAPTIZED

The Catholic press service APIC reports that former Soviet foreign minister Edward Shevardnadze, now president of Georgia, was baptized in November in the Orthodox cathedral in Tbilissi. The 64-year-old Shevardnadze, who has always kept an icon of the Virgin in his office, told an interviewer that his alienation from atheism had begun long ago and that the decision to be baptized followed a long process of reflection about himself and the world. [EPS]

ZAMBIA GOVERNMENT UNBANS PORNOGRAPHY

The churches in Zambia have reacted angrily to a government announcement that it was lifting a ban on the sale and possession of pornographic materials. One of the church leaders, Evangelical Fellowship of Zambia general secretary Joseph Imakando said the churches in the Zambian capital city of Lusaka are "distressed" at the announcement.

"We are distressed. We do not believe that democracy means that you should have weak morals. Democracy is not synonymous with loose morals." He added that the churches would take the matter up with the authorities with a view to reversing the decision. In December last year, Zambian President Frederick Chiluba declared Zambia a Christian nation, a move which was criticized by religious leaders and the minority United Islamic Organization. Seventy-two percent of Zambia's population of 8.5 million is counted as Christian. There are an estimated 20,000 Muslims. [EPS]

PRESBYTERIAN PRESENCE AT WICC

At the annual Women's Inter-Church Council Meetings, October 30-November 1, 1992 three new appointees were welcomed: Ellen Pye (Religious Society of Friends), Patricia Rumble (Disciples of Christ) and Carol Southall (United Church). The Council also said farewell to former President, Betty Turcott; Louise Brown, who chaired the

Hands to End Violence Against Women task group; and to Donna Wenzel, representative to the International Fellowship of the Least Coin.

Jacqueline Frioud

Pictured above is the "Presbyterian Presence" at the WICC Council Meeting: l to r, elected members, the Rev. Jacqueline Frioud, Montreal, Quebec, Barbara Hillis, Toronto and Amanda (Harsham) Jokhu, receptionist. Tam Corbett, newly appointed Executive Secretary to the Women's Missionary Society is the official appointee to WICC.

HAPPY
ST. PATRICK'S
DAY!

INTERNATIONAL MINISTRIES

CHINA

The Theological Education Committee of the China Christian Council (CCC) says that 367 theological students graduated from China's 14 theological institutions this year according to an *Amity News Service* report. The report adds that since 1985, more than 1500 students have graduated from Chinese seminaries and 1300 of them now serve in local churches. In September, officials of the Christian Conference of Asia who visited China voiced their desire for the participation of the China Christian Council in the life of the regional ecumenical body. We support Christians in China through the Canada-China Programme and Amity through our mission staff person **Susan Raeburn-Cherradi.**

NEPAL

Gerald and Lorna Kent and family arrived in Nepal in late December 1992. Gerald is a lawyer who has had a successful 10-year law practice in Cranbrook, B.C. Gerry and Lorna who have five children are members of the Baptist Church. Through the Presbyterian Church they will serve with the United Mission to Nepal in the area of Development. Gerry as well will advise the UMN in legal matters, especially regarding property. The Kents were Commissioned to Overseas Service by the Presbytery of the Kootenays on November 20th. Pray for the Kents as they begin a new challenge in their life and work.

Stop the Press Report: Word has been received that on January 7 the Kents suffered a robbery, losing many items. They had just moved into their new home. Please pray for them at this difficult time.

In the Society

PRESBYTERIAL

The **New Westminster** Presbyterial held a Christmas luncheon at Knox Church, New Westminster, B.C., November 28th, 1992. A catering group from Harrison Hot Springs provided a lovely smorgasbord for approximately 95 guests. President Nancy Bell welcomed everyone and called on Laurie Jackson to say grace.

Two beautiful solos were sung by Elizabeth Ferreira, a young student from St. Michael's School in Burnaby, accompanied by her teacher.

Arlene Duff reminded us of the "Jubilee 93" Conference to be held at Trinity Western University in May.

Carol singing was led by Grace Murdoch.

The women from the Chinese Church in Vancouver spoke in appreciation of their retired teacher, Ruth Yeandle, whom they had brought to the luncheon.

LOCAL

A special WMS meeting was held at **St. Andrew's** Church, **Spencerville,** Ontario when Kay Cowper, President of Council Executive showed slides and spoke about her recent trip to Taiwan. Mrs. Cowper and her husband, the Rev. Larry Cowper served the congregation of St. Andrew's before moving to Hamilton.

Pictured right are four presidents who were in attendance: l to r Mary Morehead, Presbyterial President; Fleur Eenkhoorn, Local President; Mrs. Cowper and Gloria Purcell, Synodical President.

ANNIVERSARY

At the November meeting of the **Myossio** Auxiliary we celebrated the 50th anniversary of our becoming a part of the WMS. Originally a CGIT group at Knox Presbyterian Church, **St. Catharines**, Ontario, bearing the name "Myossio" (an Indian word meaning God is love), we eventually outgrew CGIT. Edith Coulter, wife of the minister at Knox at that time, suggested we affiliate ourselves with the WMS. We became an "Auxiliary" to the WMS in November 1942. Six of the original members are still with us, and four of them are pictured below from left to right: Agnes Elliott, Thelma Meighan, Zeta Bartlett (President), and Kathleen Henderson.

HISTORIA

As early as 1864 women of the Presbyterian Church in Canada banded together to assist the Church of Scotland in mission work among the French in Montreal. Ministers took turns in counselling one evening a week. Soon other auxiliaries were being formed. They assisted where help was needed with the sick, held sewing classes, provided soup kitchens, gave religious instruction and made clothes for the needy.

Twenty years later, the Rev. R. M. Craig of Melville Church, Scarborough, Ontario instigated the formation of a ladies' afternoon auxiliary, **Melville Auxiliary WMS (WD)** to take up this type of challenge locally. This group has always held monthly meetings except for the last two or three years, participating in activities in Adult, Youth and Children's groups. Our focus was on prayer, study, service and fellowship.

Currently Melville Auxiliary is 108 years old. Our present small group is no longer able to continue along the same path. We will close our books and disband at the end of December 1992.

Our decision was not made for lack of interest in mission, but for various reasons – countless changes in manner of daily living in the home and work force; increased organization of work and leisure time; dissemination of worldwide news through the media; copious mission information coming to Melville in magazines and newsletters/-bulletins/reports; a growing desire throughout the congregation to support a broad range of missions – 30 or more community, inner city and overseas projects are regularly brought before the congregation and are supported from an annual budget of approximately $20,000. Our WMS members bow out with a certain feeling of pride and accomplishment for what we have been inspired and enabled to do along the way.

Jessie Head, President

IN REMEMBRANCE

Mrs. Ellen Mae Nutt,
Atwood, Ont.

Mrs. Isabel Cruickshank,
Knox, Centre Road,
Parkhill, Ont.

Mrs. Carl (Anna) Davison,
Mr. Douglas Hanham,
First, Port Colborne, Ont.

Mrs. Marion (Tilly) Simpson,
Westminster, Smiths Falls,
Ont.

Miss Anne Collins,
Mrs. Margaret (Annie)
McLeish,
Mrs. Isobel Nott,
St. Andrew's, Strathroy, Ont.

Mrs. Jessie Grigg,
Dovercourt-St. Paul's,
Toronto, Ont.

Mrs. Cassie Palmer,
Knox, Westport, Ont.

Mrs. Mary Medel,
St. Andrew's, Windsor, Ont.

Bubbles in the Wind

Sometimes, Lord, my faith seems so fragile.
Like bubbles in the wind.

They sparkle with transparent color
and wobble in the wind,
frail and fine.

I want to be strong, to feel in control.

But then
I remember
it's their delicate weakness
and their utter surrender to the breeze
that allow bubbles in the wind to fly.

Robert R. Hostetler

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Glad Tidings

April 1993

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Glad Tidings

APRIL 1993 **Vol. 69 No. 4**

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

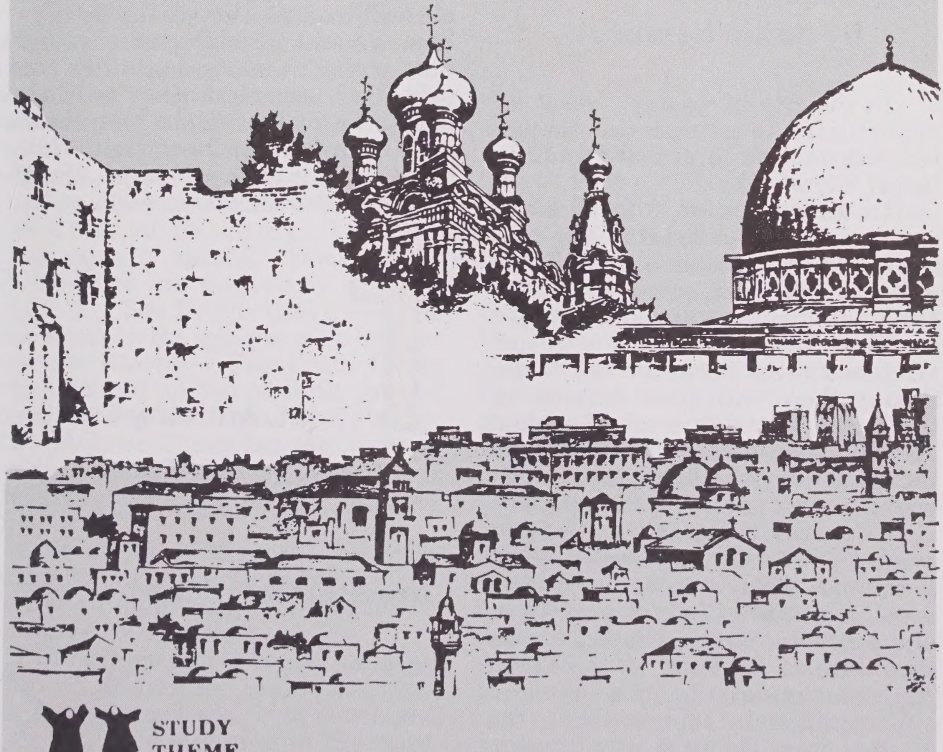
GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo of Stayner, Ontario Cemetery by Katherine Allen; Art page 3: Composite sketch of the Old City of Jerusalem by Michael Neelin, elder Knox, Ottawa and Manager Gracefield Presbyterian Centre, Quebec. Commissioned by MECC. Used with permission.

Is being "mainline Protestant" incompatible with "being in mission"? page 10

Jesus is risen.
The splendour of His realm is through your power,
O Holy Spirit, available to all.
Make us messengers of the Good News,
Apostles of the peace of Jerusalem,
The peace of the Holy Land,
The peace of the whole world.
Blessed are the peacemakers, for they shall be
***called children of God* (Matthew 5:9).**

Pentecost Prayer from Jerusalem



STUDY
THEME

The Cross More Than Just the Form

by Sallie Lambert

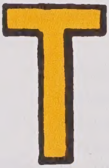
In the city at Easter! What an opportunity to attend the Easter worship service in one of the city's larger churches!

In the sanctuary, a large black metal cross suspended from the ceiling between the Communion Table and the pews attracted attention. Hammered studs covered the entire surface. A figure of Jesus with outstretched arms hung on the cross. Sitting there with gaze centred on that cross, thoughts revolved around crosses, past and present. These thoughts continued for days afterwards and led to a study of crosses.

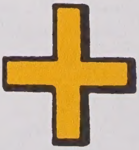
The cross, today, is regarded as a symbol of Christ and Christianity. It was not always so. Crosses were used long before Christ's crucifixion and even His birth. History shows they date as far back as the Stone Age. Slaves and criminals were crucified on them by being nailed to the wooden cross before it was lifted to an upright position. There they hung until thirst and hunger finally brought death. Crosses were considered the means of death for the punishment of sins.

Though without sin, Jesus suffered death on the cross. It was many years later that Christians regarded the cross as having any religious significance. During the reign of Constantine, crosses were used as Christian symbols for the first time. In St. Augustine's writings, mention is made of the cross being used in performing sacraments. In the Middle Ages, crosses marked the graves of heroes, kings and bishops. Also the Cross became the sign of the Crusaders who were Christians embarking upon a military expedition to recover Palestine, the Holy Land, from the Muslims.

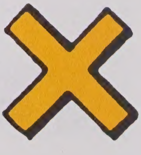
Eventually crosses were included in the church buildings. Some crosses were erected in prominent positions on the buildings. Inside, the floor plan often took the shape of a cross with the long centre aisle representing the upright of the cross and, the aisle just before the altar, the cross-bar of the cross.



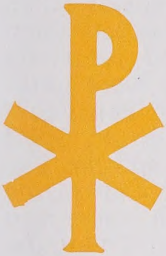
- St. Anthony Cross



- Greek Cross



- St. Andrew Cross



- Chi Rho or Constantine Cross

People began using the cross in other ways. Europeans engraved the cross on medals and coins. Crosses were incorporated in the designs on flags. The British Union Jack combines the Cross of St. Andrew, the Cross of St. Patrick and the Cross of St. George.

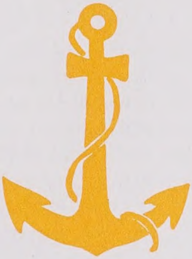
In time, crosses took on different appearances. The plain wooden cross with the cross-bar closer to the top of the upright remained and became known as the Latin Cross. The cross with the arms placed at the top of the upright like a capital 'T' is St. Anthony Cross. The Greek Cross or the Cross of St. George has four arms equally spaced. The Cross of St. Andrew has both arms crossing as an 'X'. The Patriarchal Cross has two arms on the upright with the upper one shorter. The Latin Cross when placed on top of three graded tiers creates the Cross of Calvary. The Maltese Cross has eight sharp points. It was used by an order of the Knights of the Middle Ages as their emblem.

No matter what form the cross takes, it is the sacred emblem of redemption signifying Christ's death on the cross for our sins.

That impressive cross hanging in a city church led to this fascinating study on crosses. You now know there is more meaning to the cross than just the form.

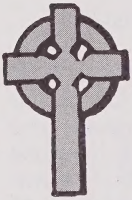
Excerpts from 'The Christian Year Series'

The shadow of the cross falls over even the birth of the Child; for He was born to die. However, the shadow is not wholly dark because it brings the light of hope. The anchor cross was called the Cross of Hope by Christians of the first century. It is one of the oldest symbols of our faith. It is particularly appropriate for the Christmas season because this Child is the Hope of the world.

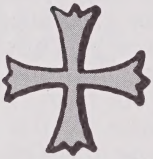


- Anchor or Hope Cross

The triumph of the ascended Son of God is reflected in the form of the Chi Rho which is called the Cross of Constantine. Most people have heard the legend of how Constantine became the first Roman emperor to embrace Christianity. During a definitive battle for the city of Rome, he saw a sign in the sky with the words, "In this sign conquer." Whether the sign that he was reputed to have seen was the cross or the Greek abbreviation for Christ, the Chi Rho, is unknown. But it is certain that, after that military campaign was successfully concluded, he placed the Chi Rho symbol on his labarum or imperial standard. Thus, the Chi Rho became associated with triumph. In addition to the original Greek meaning, a Latin (Constantine's language) interpretation was given to the letters - Christus Rex or Christ, the King.

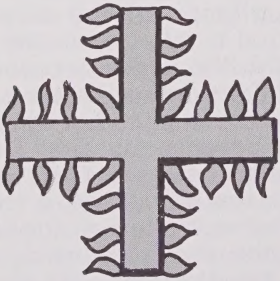


- Celtic Cross



- Cross fleury

On Ascension Day, Christians around the world celebrate the completion of their Lord's earthly Life and His triumphant return to His glory with His Father in Heaven. This divine victory is illustrated with a cross that is associated with the earthly triumph of His body the church when Constantine, the ruler of the known world of that era, became a Christian and his empire with him.

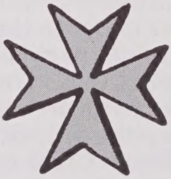


- Cross Flamant

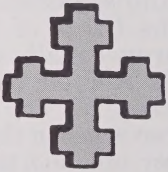
...While most Chrismons use an X as the letter Chi, the first letter of Christ in Greek, the X shape at this point is St. Andrew's Cross. It is believed that the Apostle Andrew was martyred on a cross of this shape. In its use here, St. Andrew's cross symbolizes the whole church - all the apostles and saints who have believed in and who still accept Christ Jesus as their Lord and Saviour.

Before the Man who was called Jesus left His disciples, He told them that His Father would send the Counselor. When they were gathered together on the Pentecost after His Ascension, the Holy Spirit came upon our Lord's apostles like tongues of flame. The church, the body of Christ on earth, came into being. From that day until now, the church has presented the living Christ to all the world. Until her Lord returns to claim His kingdom, the church will continue to make His name known. The seven-tongued flame symbolizes the outpouring of the gifts of the Holy Spirit on Pentecost.

A flaming cross, the Cross Flamant, depicts the fiery zeal which fills every Christian who has been inspired by that same Spirit.

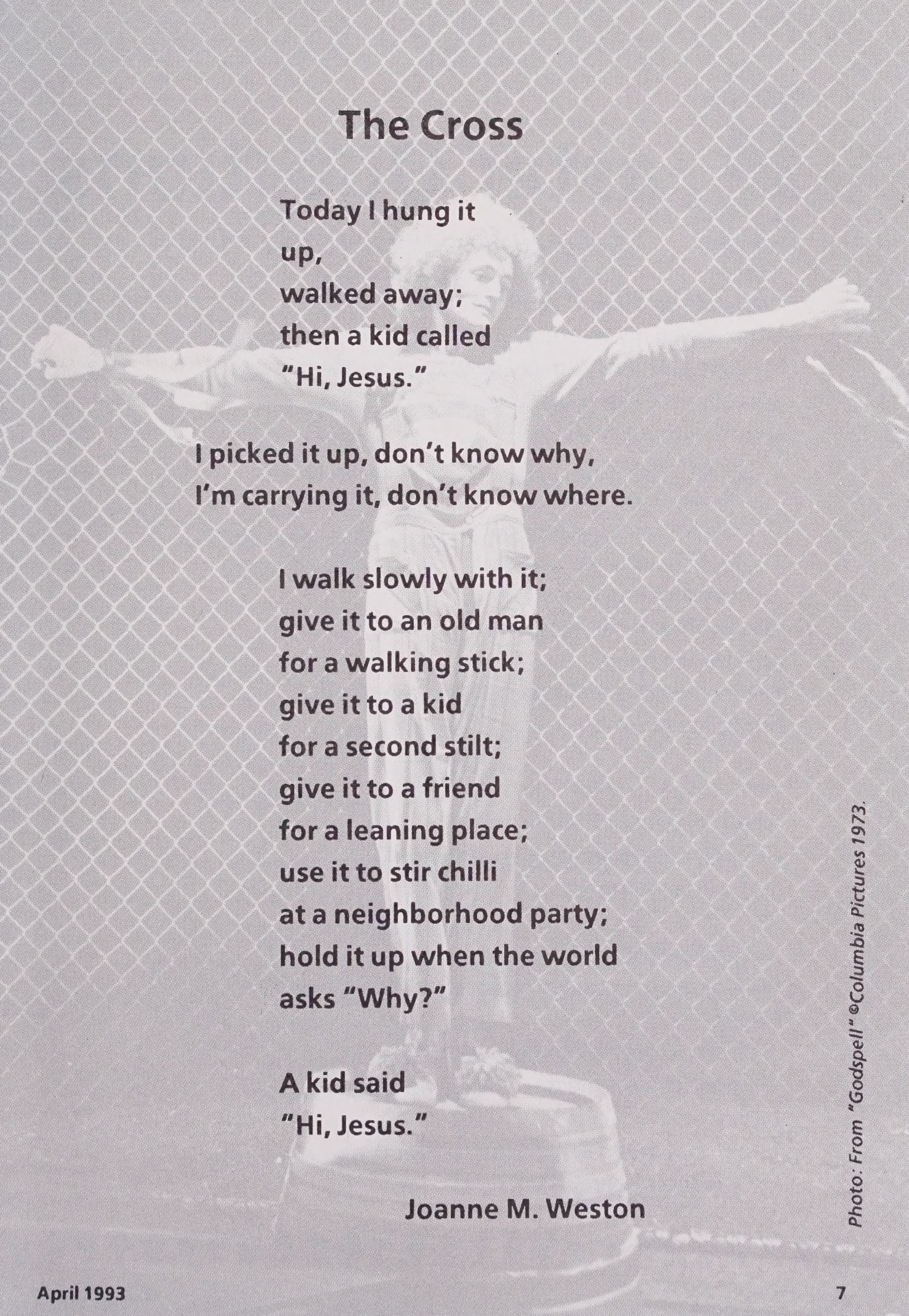


- Maltese Cross



- Cross Crosslet

Throughout Epiphany-tide, the church underlines her belief that our Lord is the God of all by emphasizing missions. The cross crosslet reflects this belief. From the central cross, which represents the one on which our Lord died, four crosses grow outward to the four directions of the compass - North, East, South, and West. Thus the true Christian, as he takes up his cross to follow Him, accepts his responsibility to carry the gospel to the four corners of the world, to all people.



The Cross

Today I hung it
up,
walked away;
then a kid called
"Hi, Jesus."

I picked it up, don't know why,
I'm carrying it, don't know where.

I walk slowly with it;
give it to an old man
for a walking stick;
give it to a kid
for a second stilt;
give it to a friend
for a leaning place;
use it to stir chilli
at a neighborhood party;
hold it up when the world
asks "Why?"

A kid said
"Hi, Jesus."

Joanne M. Weston

Photo: From "Godspell" ©Columbia Pictures 1973.

Easter Questions

(John 20:15 - Contemporary thought)

"What do you seek?", a silent voice calls
interrupting my frantic skuttle to and fro.
My pace quickens with my need to be needed;
yet I pause to listen, and answer,
almost without thought:
    a calm existence
    peace in this world
    rest for my troubled soul
    for I am weary of the path
    chosen for so many years.
My days are hectic, superficial
gifts buried deep.
The inconsequential baggage I've picked up
brings me to tears.

"Why do you weep?" the voice goes on
while I in despair huddle down;
stopped now in amazement and grief
at the inner weeping.

I weep because today I saw a cross
stark gray on mounded stone - and remembered!
I weep
    with sorrow for opportunity lost,
    poor choices made.
I weep
    for busyness that left no time for God,
    the fact I heard a bird sing today.

I feel the presence of death
and wonder if it's mine.
I weep
    because remorse overwhelms me.
    Do I enter that unknown alone?

Relentlessly, the voice won't stop
"Whom do you seek this day?"
    the source of my faith, once so strong
    the forgiver of my sins
    He who said 'ask and it shall be
    given unto you'
The tears well out and wash my face.
HEAR ME O LORD....

Again the voice, a murmur now,
"You only had to ask.
It is granted you without strings.
Open your eyes and gaze on me.
Fill your heart with my love,
be buoyed by my strength."

The weeping continues, the tears still flow
    for comfort now
    in joy of acceptance given
    for the realization I am not forsaken
    that YOU wait for me, with lighted lamp,
    only a heartbeat away
    the knowledge that the sense of death
    has passed; fear gone.

Convinced the cross is not defeat but victory.

Elizabeth Tayti

✝ ✝

The Lie of the Mainline Paradigm

(Vision Statement Revisited)

by Alan Stewart

...reach out in mission, proclaiming the Good News of Jesus Christ with relevance and power, (from the 1989 Vision Statement. A&P 1989 p 202 #2)

With great time and expense we compile a large volume each year of the Acts and Proceedings of each General Assembly, and yet we don't seem to use it as a basis for action, but more likely as the eternal "Presbyterian record". We refer to it as a "what we did" that does not have any bearing on "what we might do" or "where we are going".

When I looked at the "Acts and Proceedings" from 1987 to 1991 to get some sense of where the church was going numerically, it seemed difficult to discern how to figure out the figures. I checked to see how many members we either gained or lost, as we met at worship, each week. This is what I found:

1986 - gained 60 members per week.
A&P 1987 p. 722
1987 - lost 20 members per week.
A&P 1988 p. 722
1988 - lost 24 members per week.
A&P 1989 p. 722
1989 - gained 3 members per week.
A&P 1990 p. 831
1990 - lost 14 members per week.
A&P 1991 p. 730
1991 - lost 31 members per week.
A&P 1992 p. 829

As we consider the "Live the Vision" Campaign, we are obliged to reflect on just what is the substance of our "vision" with the state of our health. Since we said that we were going "...to reach out in mission, proclaiming the Good News of Jesus Christ with relevance and power", in our 995 churches we are experiencing a decrease in the number of our members.

How do we monitor the pulse of the church and how do we nurture its life? In spite of our Mission Statement, the General Assembly, and other church courts, and the good intentions of us all, we have to realize that we are losing ground.

The "Double in the 80's Banner" has long been lowered from the masthead and silently laid to rest in an unmarked grave. This great dream that we had is never discussed nor has why it did not work been examined. The medical profession always conducts a "post mortem" so that the cause of death might be clearly established and important information conveyed to the family that might affect the health of others.

The current financial campaign, "Live the Vision" will not work if our only concern is to build buildings without understanding what constitutes an alive community inside those buildings. If we do not understand, those, too, will have empty pews.

Of more importance is the fact that we can't seem to examine our polity, or sustain self-examination. We often "shoot the messengers" of constructive criticism, as pens are now being sharpened in response to what I am saying here by those who are blindly ignoring that my source is the "blue book" on their own shelves. The truth is that we have to courageously examine our corporate Gospel Proclamation.

I asked a speaker at Synod, "What is the corporate sin of the PCC?" After making a joke, "Just one?", while he thought about this, obviously for the first time, "Not enough faith," was his answer. My answer to this question would be, "The de-personalization of religion."

We have divorced our activities and our ritual from the realm of everyday experience; we expect people to translate what goes on in church, as best they can, without realizing that the job of the church is the translation of the gospel in ways in which the stories of the people merge with the Biblical stories.

If we think we are building Babel, then our faith is in our construction rather than in God, and the result is that there is no room for vulnerability in our communion.

Where is the "relevance and power" forged in the Mission Statement of 1989? It seems that it is like a hidden river flowing deeply below the earth; we know it is there, but we can't seem to muster our resources, break ground, and dig the well.

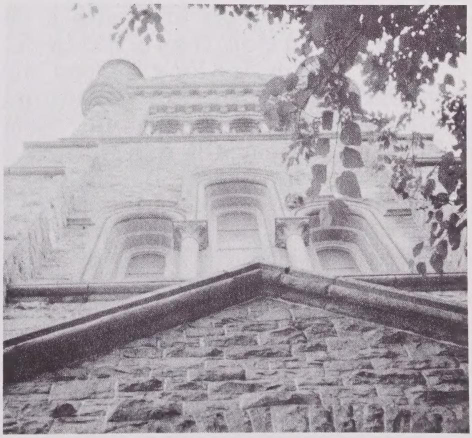
The job of the church is the translation of the gospel in ways in which the stories of the people merge with the Biblical stories.

A paradigm is a pattern or model of how things should be done.

I believe that one great deception lies at the heart of our inability to give expression to the power of God. God waits for us to come to a new way of thinking; to an awakening of a powerful message of Good News that has so far been thrust 2,000 years into the journey of human experience. Some of our own congregations and other denominations seem able to live out the vision; others not.

It is a message that just won't go away; a message all the nay sayers, those who do not believe in life, hope, love, and healing find difficult to accept. It is a message that will not be dismissed, but it can only be seen as coming from those willing to carry a torch with a live flame.

The problem may be how we see ourselves, or better still, that we waste valuable time looking and continually analyzing instead of acting. Whether we want to



- Our faith is in construction rather than God.

The term "mainline Protestant" is incompatible with the word "mission".

acknowledge it or not, we see ourselves as "mainline Protestant."

Therein lies the problem.

The term "mainline Protestant" as we understand it today, is incompatible with the word "mission". They do not go together. We cannot be both. If we are one, we cannot be the other. (If we saw ourselves with the old meaning of "Protestant" then what I have said would not be valid. When is the last time you saw a Protestant, protesting something?)

Since we see ourselves as "mainline" there are serious consequences with regard to mission. We really cannot see that we have a mission at all, as long as we see ourselves as settled, established, accepted, part of the social politic, the place to go if we need a baptism, marriage, or funeral, as a place of social acceptability. Those aspects are more a descriptive of a club, than of a church.

In a club, as long as you pay your dues and vote in the annual slate of officers, you have full membership. Jesus calls us to a *way of life*. There is a great difference.

A judge recently told me that the bench was "a solitary place, and the tools so crude". We never examine the cost of the solitary nature of our court systems, and the crudeness of the tools: from Assembly, Synod, Presbytery, to Session. Do these courts reflect the action of the body of Christ?

In a court, we are supposed to be "innocent until proven guilty", but we know that we will not be innocent until the judge says that we are innocent. What kind of a feeling do we generate in our "courts"? Can a court of our church convey the love of God? As a reforming church, do we need reforming in this area? We have so many translations of the Bible, yet we seem unaware that we must intentionally search to discover Jesus and keep the translation fresh and vital in our workplaces, malls, schools and most especially, our churches.

Simply put, if we were addressing the needs of people in a manner similar to Jesus, countless people would find us. The fact that our numbers are decreasing might mean that we are dropping our buckets into the well and going on our way without even checking to see if there is anything in the buckets! We need to go deeper into the well. Listen for the splash! We may even need more rope.

The church needs to be a place that gives expression to turning our needs and our fears over to God, so that in doing so we provide a place where Christ may heal the pain and the woundedness of our brothers and sisters that now pass by to other places or some "cul de sac".

This does not mean that we choose some pains and not others. It means all pain; unemployment, marital problems, drugs, alcohol, AIDS, housing, violence, men's and

We must intentionally search to discover Jesus and keep the translation fresh and vital.

women's issues, issues of sexuality and family life, social justice and environmental concerns. We don't attend to them all, but we deal with the ones relevant to our own particular community, or presbytery area.

Did I just hear a loud chorus out there singing a rousing anthem of "That's not the church's job!"? What a well known tune that is.

Did the bass section just comment that we cannot do all of those things? That is true, so just which one would you like to tackle in your congregation or presbytery? One would be sufficient. If you find it difficult to decide, just look at the empty pews in your church. Think of your community, and decide what need is being overlooked.

There isn't anything that isn't the church's job. Jesus met needs. He did not work on a referral basis; he did not subcontract. Because most of the ways the church used to help have been taken over by others, it will be difficult to carve a niche back into a vital position in our society, but we can. Funeral homes, government social workers, UI and a host of others do not have a monopoly on caring. Many fall through the cracks and we can be there for them.

If we truly believe in God, then we can have the power to accept others and bring healing into their lives at the Lord's Table. Through faith and belief in Jesus Christ, we can reclaim that power and relevance in our broken world.

I recently heard our Moderator, the Rev. Dr. Linda Bell, give a talk on her dissertation regarding those who claim denominational connection and yet have never even been in a church. It was moving and thought-provoking to hear the stories of faith and belief of the unchurched. We need the richness of their wisdom and their communion.

Linda kept talking about "the stories". Do your church services, and the groups that meet give an accepting affirmation of the importance of people's stories? Can people be *heard* in your church? Do you value and hear those who are there?

Through faith and belief in Jesus Christ, we can reclaim that power and relevance in our broken world.

Do you know the story of the one sitting next to you in the pew? Why don't you invite them to lunch this Sunday? They need to tell their story as much as you need to hear it.

Prayer: "Loving God, we are your people. Some of us come to you with nothing but our pain and woundedness; others come with joy. Whatever we bring, we know that you will receive us with open and accepting arms; everlasting arms. Open our hearts and our minds to the limitless possibilities of Christ Jesus, alive for ever, that in and through us, we co-create with you in the building of the kingdom. We promise to drink from the well of living water that never runs dry. In humility, we pray for the power and relevance to do this work. We pray in the name of the One who healed us with his wounds, Jesus Christ our Lord. Amen."

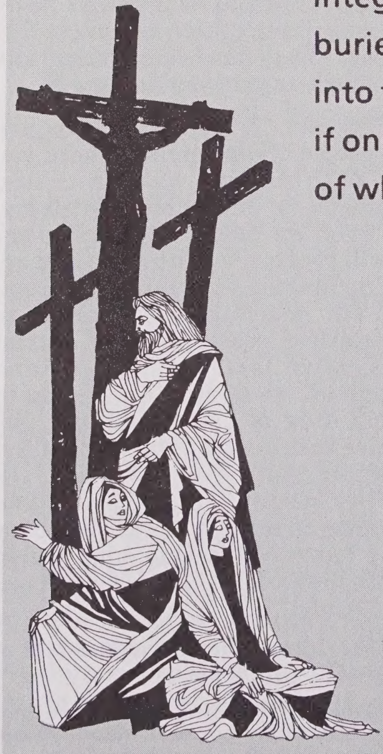
- The Rev. Alan Stewart is minister at Westview Church, Toronto.

Recommended Reading: The Once and Future Church by Loren B. Mead. Alban Institute. $12.00. Available from the WMS Book Room.

Integrity

Four syllables of quality
that stand for honesty -
not a theory
but a chance to carry
a torch, a cross or a story.

Integrity can be lost
buried or tossed
into the dust,
if only to find the cost
of what it is to boast



Integrity is not for parade
but in the deeds it made.

Integrity is the person
expressed by the deed.

C. Sheldon Hastings

IN MEMORIAM

Mildred Marie Young

- *Mildred Young*

Mildred Marie Young died in Nanaimo, British Columbia on December 27, 1992 at the age of 95 years.

Mildred was a dedicated member of the Women's Missionary Society. She was a B.C. Synodical President, as well as a President of the Presbyterial of Vancouver Island, and for several years President of Nanaimo WMS. She was made an honorary President of Vancouver Island Presbyterial and she received an Honorary Membership in the WMS.

In 1953 Mildred was Dean Mother of the Presbyterian Training School in Medicine Hat, Alberta, for two years. In 1969 she was inducted as an Elder in the Presbyterian Church in Nanaimo, one of the first two women elders in this congregation. She also served on the Board of Managers as Treasurer, on the Building Committee for the new Nanaimo church, and as church organist.

Mildred had a special place in her heart for children and youth. She served as Superintendent of the Church School in which she was also the leader of the senior group. She was a Junior Choir leader, as well as leader of the CGIT and Explorer groups.

A memorial service, conducted by the Rev. Glenn Ball, was held on December 31st to celebrate Mildred's life. Her unique gifts will continue to bless all who knew her.

ECUMENICAL DECADE
CHURCHES IN
SOLIDARITY WITH WOMEN
1988 - 1998

A Mid-Decade Event
"Toward Healing a
Broken World"
June 3-6, 1993
Southern Alberta Institute of
Technology
Calgary, Alberta

- Sponsored by the Women's Inter-Church Council of Canada
- An ecumenical gathering of women, who, recognizing brokenness in ourselves and the world, will explore ways of healing ourselves and our world by enabling, empowering and celebrating women.
- Registration $90.00 (after April 1st)
- Contact Registrar, WICC National Gathering '93, 201 Eagle Ridge Drive S.W., Calgary, AB T2V 2V6.

EASTER

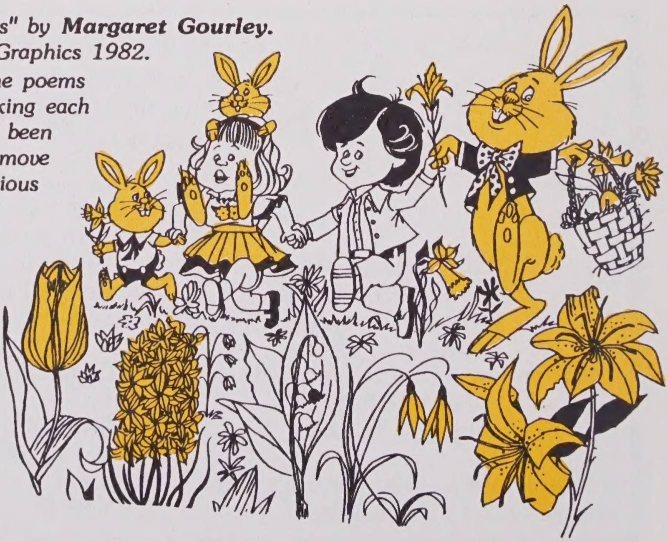
tide's out
boats rest on harbour floor
aroma of seaweed and dead fish

colour me drab dreary grey
lifeless coastal town

Vibrant yellow daffodils!
Blues, pinks of hyacinths
Multi-coloured crocuses
Pussy willows with furry caps
Bring LIFE
to lifeless town!

Colour me Bright!
Tide's in!!

*From "Compromises" by **Margaret Gourley.** Published by Tern Graphics 1982. Margaret dictated the poems in the book by blinking each letter out. She has been unable to speak or move since suffering a serious stroke in 1979.*



"I" - Witness

One of the greatest difficulties facing Christians in everyday life, is that of realizing that God takes an interest in, and gives help when requested, for little everyday problems or troubles experienced. Often his help comes in very practical and down-to-earth ways.

A few years ago, our family had a short holiday at a dear friend's cottage on Lake Scugog. On the Friday evening, we drove to Lindsay to enjoy a barn auction. It was nearly 10 p.m. when we left, and the twilight was rapidly fading. As I started the car, the engine seemed sluggish, and the headlights were a bit dim. However, off we went. By the time we reached the village of Little Britain, we were becoming concerned. But the service garage was closed, so we decided to press on.

Within a short time, the headlights went out, and the engine stopped dead. The road was deserted, and we had about six miles still to travel. It was then that the family turned to prayer for help in getting us home safely. Our trust in the Lord was rewarded! I switched on the starter and the engine immediately started! The headlights shone brightly. For six miles, we drove as if nothing was wrong with our car. To cap it all, the Lord took us up to the cottage entry gate where the engine died, as did the headlights, and we coasted into the parking space just behind the cottage!

Once again, our Lord had shown us His love, His care, and His concern for even the small things which affect our lives. He reminded us that "you can never trust God too much!" Not always does He give us the answer we want when we want it, but by our trusting in, and loving Him in all circumstances, we know He will see to our every need. He will not fail us!! Hallelujah!

(Edward P. Mason,
Toronto, Ontario)

Send your contribution of up to 500 words for "I" - Witness to: Editor, Glad Tidings, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. We look forward to hearing from you.

Planned with Care

The blueprint
of my faith
has one vertical
and one horizontal.

Joanna M. Weston

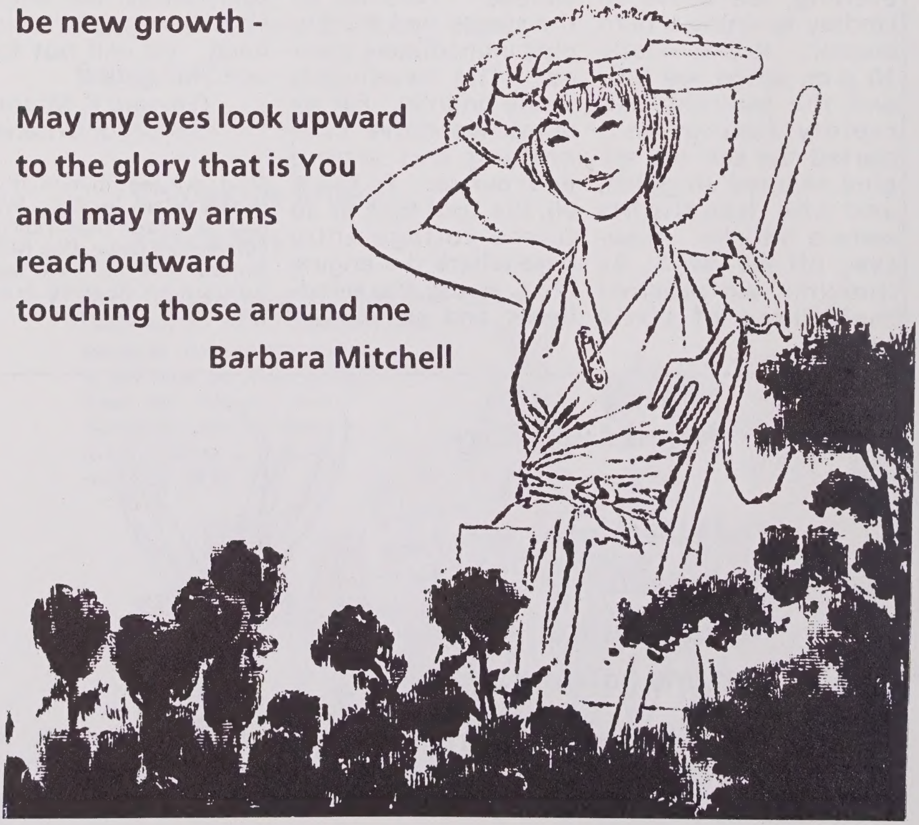
New Growth

As new blossoms burst into Spring
their colorful heads
turned upward
their leaves and branches
stretching forth

so let my life
Lord
be new growth -

May my eyes look upward
to the glory that is You
and may my arms
reach outward
touching those around me

Barbara Mitchell



FILMS/ RESOURCES

SEARCH FOR HEALING

Anglican Video for Native Ministries (24 min.)

This program is dedicated to Canadian native people who attended Anglican residential schools between 1829-1960. The schools were set up with the purpose of equipping native people with skills to enable them to assimilate into white society. The video shows footage of native children in the schools, interspersed with accounts by some of the women who experienced both emotional and physical abuse while at the schools.

While the program speaks of pain, it is a search for healing for everyone involved and is not meant to put blame on the Anglican Church who followed the convention of the day. It is an awareness-raising program suitable for school and church settings.

Available from the Anglican Resource Centre, 600 Jarvis Street, Toronto, Ontario M4Y 2J6 on loan or for sale $24.95. (416) 968-7983.

ECUMENICAL ON-LINE SERVICE

The TELOS Group, is pleased to announce an association with the ecumenical publishing companies: Wood Lake Books of Canada, Logos Productions of the U.S.A. and MediaCom of Australia. This international association will provide an efficient network giving churches and individuals in the three countries a fast, inexpensive, and ecologically sensitive way to communicate with each other.

The TELOS network has been described as an electronic postal system. Letters, memos, news items, catalogues, resources, ideas can be sent between any two places that have a telephone and a computer, but with two major differences. It is instantaneous, and there need be no paper involved.

The TELOS system, headquartered in Stirling, Ontario, will focus on the ecumenical church community, providing a facility where ongoing discussions on a variety of topics can be carried on by any group, large or small.

TELOS is operated by the Rev. Joe Ramsay, a United Church of Canada minister in Stirling, Ontario, and David Keating, a layperson in the church.

TELOS receives no funding from any church. All its income is derived from its users. While TELOS seeks to cooperate with all the ecumenical denominations, it has no formal connection with any.

Anyone interested in trying the service may call 1-800-263-0795 from anywhere in North America. A credit card is needed to register for a one month money-back trial subscription.

TELOS
The
EcumenicaL
Online Service

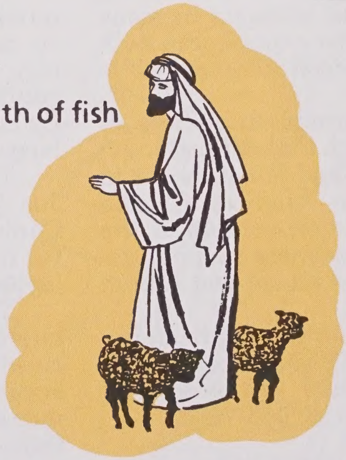
Miracles of Jesus

A Puzzle

by Jim Phillips

Draw a line between the miracles and the correct scripture.

MIRACLE	SCRIPTURE
Changing water into wine	Matt. 17:24-27
Feeding of 5000	Luke 7:1-10
Walking on water	Matt. 21:18-19
Tribute money found in mouth of fish	Matt. 8:23-27
Draught of fishes	Matt. 9:20-26
Raising of Lazarus	Luke 17:11-19
Blasting of the fig tree	John 6:1-14
Stilling of the storm	Matt. 9:18-26
Feeding of the 4000	Matt. 15:32-38
Raising of Jairus' daughter	John 11:43-44
Healing of the woman with the issue of blood	Matt. 15:21-28
Healing of Bartimaeus	Matt. 14:22-33
Healing of the Syrophoenician woman's daughter	Matt. 20:29-34
Healing of the ten lepers	John 2:1-11



Forward In Faith

Christ is Risen! He is Risen indeed! These greetings, repeated over and over in the churches in Russia as worshippers come together for the Easter season, are indeed the basis for our faith. And it is that faith with which we go forward in all our groups, small or large.

April across the WMS (WD) brings also the many promises of renewal as we watch the ice disappear, the early showing of daffodils, tulips, crocuses and wild roses. We bask in the warming sunshine, even if only when looking out our windows. Avid gardeners probably already have great plans for this year's wonders. Spring can be a time for dreaming.

The Bible mentions many dreams -- Joseph's dreams of his brothers' sheaves bowing to his sheaf, Pharoah's dream of the seven fat cattle and the seven lean cattle, Nebuchadnezzar's dream which Daniel interpreted. Peter said "your old men shall dream dreams". As one of the old ones, my dream this year is that we shall meet our financial objective.

Please come and dream along with me for the best is yet to be! The love of God is no dream -- we have great news to tell everywhere -- and we have workers in the field prepared on our behalf to spread that great news.

Christ is risen! He is risen indeed! We shall go forward in faith.

GOD USES INK CHRISTIAN WRITERS' CONFERENCE

Saskatchewan reportedly has more writers per capita than any other province. What more deserving place, then, to launch a Christian writers' conference?

Faith Today, sponsor of the annual God Uses Ink (GUI) writers' conference, has announced that a Saskatchewan conference will be inaugurated this spring in addition to the Ontario event.

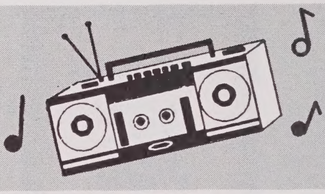
Under the co-sponsorship of Briercrest Schools, God Uses Ink (Sask) will be held May 13-15 at the college campus in Caronport. Dr. John Redekop, professor of political science at Wilfred Laurier University and a former moderator of the Mennonite Brethren denomination, is the keynote speaker.

"There are a lot of people who are able to write but don't know how to begin and how to get published," said GUI (Sask) director Donna Lynn Erickson, adding that there is not much of a support system for Christian writers. "We want to encourage Christian writers to be more visible."

Meanwhile in Ontario, which marks its ninth conference this year, featured speakers are Marlene LeFever, of David C. Cook Publishing, and Brian C. Stiller, editor-in-chief of Faith Today. GUI(Ont) is scheduled for June 10 to 12 at Redeemer College, near Hamilton.

To receive a brochure on either conference call the appropriate name and number: Donna Lynn Erickson (306) 756-3200 (GUI Sask) or Audrey Dorsch (416) 479-5885 (GUI Ont).

CELEBRATING YOUTH



A New 3 R's for Youth: Respect, Responsibility and Reward

As I read materials for this report it became clear that there was a real depth of commitment from the leaders and a true joy of participation from British Columbia's children and youth. Though not specifically stated, respect, responsibility and reward for youth became evident.

Respect for the individual was offered by one leader who includes in her program special one-on-one time for any youth who may be struggling with either a spiritual or a social problem. We read of one Kids Klub whose outreach program includes 73% of those attending from the community. Another Kids' Week offers a more formal Vacation Bible School in the morning and a less formal time of recreation, fun and fellowship in the afternoon. Showing respect for the multicultural background of its 30 children, one Day Care offers an outreach program based on Christian principles. Over the past 10 successful years this Day Care has earned the respect of the neighborhood school and community. As one leader said, "The project is offered in a spirit of love, for only God knows where and when the seeds of the Gospel take root."

Many activities that were reported involved giving youth responsibility in shared decision making. "When given a chance, youth are serious and do accept responsibility", one leader firmly believes. It seemed that the more responsibility given, the greater the commitment and resulting involvement. One group of young women, age 13-16, are making a significant contribution to the worship of their church by providing special readings and prayers during Lent and Advent. They also made the bread for a Communion service and are teaching a pre-school group in the Sunday School. In another church, one 14-year-old young man successfully handles the complete sound system when his adult partner is away on business. Happily, an almost unanimous area of participation occurs as the youth in British Columbia share their musical talents by leading the singing and playing a variety of instruments.

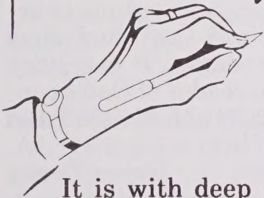
With a bright spirit of sharing, one youth group delivered 18 food hampers for needy families by challenging the participation of every church group. A further challenge to the Session added a turkey to every hamper. Another "first-in-a-while" confirmation class of six or seven Sunday School friends is preparing for their first Communion and they publicly declare their faith and prepare to join the Church of Jesus Christ. What a wonderful opportunity for the members of that church to affirm these young women in their commitment to be the Children of God.

To the great joy of some children, one church chose their Advent drawings as the covers of their Sunday bulletins throughout December. While rewards may vary from the respect of your peers and an improved feeling of self-worth to gaining skills in leadership, performance or understanding of the Holy Scriptures, the greatest reward will be walking in the Master's Steps and finding new challenges of service through our Lord and Saviour, Jesus Christ.

Do we all respect, offer responsibility and give loving rewards to our children, youth and to each other?

Yvonne Calderwood,
Vancouver, B.C.

Dear Friends



Daniel Matilo Nthabane,
Paris Evangelical Church in S.A.,
P. O. Box 487,
Bramley 2018
South Africa

It is with deep gratitude that I write to you as well as the Presbyterian Congregations in Canada for your generosity and support to our Alexandra Project. Your support has played an important part to the renovation of our church. The congregation and the community are very proud of you all and they think of you always. Our church is now the centre of attraction to the community at large. We are left with the painting on the outside of the church building.

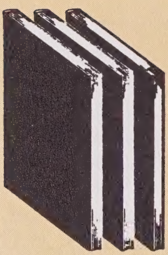
We have plans to establish a Day Care Centre, creche for preschool children of working parents in the area. Our church has now been secured by the wall, and we are thus confident that children will be safe in our premises and we can create a positive educational environment for our preschool children.

The name of the Centre will be "Sefikemo" and will start operating in January 1993 under the supervision of Paris Evangelical Church in S.A. We will keep in touch with you to inform you about the progress of the Day Care Centre. We are planning to employ four members of the staff for a start.

We wish you a very good prosperous happy New Year.

May God bless you and the Presbytery in your many works in the name of our Risen Lord.

Yours sincerely,
Daniel Matilo Nthabane,
Evangelist of Alexandra PECSA



BOOKS

Order from:
The WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-1111. Ext. 239/240.

Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

FRANKLIN FIBS *by Paulette Bourgeois. Kids Can Press Ltd., Toronto. $4.95.*

Are you lucky enough to have a Franklin book fall into your hands? Paulette Bourgeois, the author of a series of these fine books has given us a choice of great enjoyment to share with our children in a loving, exciting and enriching manner.

Paulette writes at a time in our society when it is difficult to truly share as a family a type of entertainment that nurtures sharing and caring in a supportive way in our young folk's growing years. We all can use help in building self-esteem and support in developing great family relationships under many pressures these days.

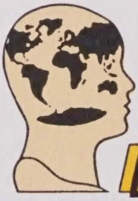
It is like a breath of spring as the pages come alive stirring all ages to share messages: parents, grandparents and great-grandparents. We need to talk, we need to listen! Grab a Franklin Series Book like Franklin Fibs. You and your children will love it.

A Great grandparent,
Vera Richardson

A BASKET OF STONES *by Gwyneth J. Whilsmith. Colonsay House. $12.95.*

The beautiful stones on the shores of Lake Huron, where the author lives, are more than collectors' items to her. The rings circling many of the stones remind her of God's encircling love which she has experienced throughout her life. As His love reaches out to her, so her love and faith are passed on to family, friends and acquaintances. When someone is troubled or has particular concerns, a few words are often accompanied by an appropriate stone to remind the recipient that God does care and is dependable. It is a story that reminds the reader of God's constant love and care in both good and difficult times of life.

Helen Young



In the World

1993 YEAR OF INDIGENOUS PEOPLES

The World Council of Churches has congratulated the General Assembly of the United Nations for its resolution, declaring the year 1993 as the International Year for the World's Indigenous Peoples.

The letter sent on the 44th anniversary of the proclamation of the Universal Declaration of Human Rights, said: "The World Council of

Churches has been historically committed to the indigenous peoples' struggles for international recognition of their sovereignties, self-determination, traditional religious practices and land rights. International ecumenical delegations have visited lands and indigenous communities among the Aboriginals in Australia, the Maori in Aotearoa, New Zealand, Xocoro in Brazil, and in many other places throughout this past decade.

"Out of these critical experiences and programmatic involvement with the indigenous peoples, the World Council of Churches called, at its Seventh Assembly, in 1991, for churches, governments and international bodies to actively seek the goal of justice through sovereignty and self-determination of indigenous peoples, to oppose the exploitation of indigenous peoples' lands and mineral resources, and to protect the freedom of indigenous peoples to practise their traditional religions." [EPS]

HISTORIC FAITH GROUP AGREEMENT

On December 3, 1992, three Ministers of the Government of Ontario signed an historic "partnership Agreement" with 26 Faith Group representatives of the Ontario Provincial Interfaith Committee on Chaplaincy (OPIFCC) affirming a shared commitment to adequate provision of spiritual and religious care for clients, residents, offenders, their families and staff of government institutions and programs of the Provinces of Ontario. There is no other such formalized agreement in existence in North America. The Presbyterian Church in Canada was among those signing.

The agreement was initiated by the Government to assure a comprehensive, integrated program of spiritual and religious care for those in the care of the province, their families and staff of various institutions. The OPIFCC has been renamed as the Ontario Multifaith Council on Spiritual and Religious Care reflecting the changing nature of our multifaith and multicultural country.

WOMEN ANGLICAN PRIESTS ORDAINED

The Anglican Archbishop of Adelaide, Ian George ordained five women as priests on December 5, 1992. The women, ordained with four men, were the first to be ordained as priests since the church's General Synod in November voted, by a narrow margin, to allow women priests.

Other dioceses' synods have been meeting to adopt the General Synod legislation and hasten the ordination of their own female candidates. Including women ordained in other countries and ten women who were ordained in Perth without waiting for the General Synod decision there were nearly 100 women priests in Australia by the end of 1992. [Stephen Webb EPS]

HOMOSEXUALITY TESTS UNITY OF ECUMENICAL BODY

Homosexuality continues to test the unity of the US National Council of Churches (NCC), and particularly its relations with its Orthodox members.

Acting on the second day of its 11-13 November annual meeting in Cleveland, Ohio, USA, the general board decided by a 90-81 vote that it would stay in communication with the Universal Fellowship of Metropolitan Community Churches (UFMCC), a denomination oriented to homosexuals, but not give it observer status. Representatives of three delegations - United Church of Christ, United Methodist Church and Swedenborgian Church - announced formal dissents from the decision.

NCC President Syngman Rhee, a Presbyterian executive, said the issue brought "agony", but "we have come out with a stronger sense of unity. [EPS]

INTERNATIONAL MINISTRIES

GUATEMALA

The Roman Catholic bishops of Guatemala have issued a joint pastoral letter asking forgiveness for the wrongs inflicted on the indigenous peoples of Guatemala in the last five centuries, reports The Tablet. The letter, "500 years of sowing the Gospel", affirms that "the seeds of the Word" were already present in the peoples and cultures of Latin America before the arrival of the Europeans. Some missionaries, however, were "unable to overcome the false idea that European culture was superior", the letter said.

Remember in prayer the members of the Mayan Brotherhood, part of the Presbyterian Church in Guatemala, with whom we are in partnership.

CANADA

The Rev. **Ron Van Auken** writes that the new ministery of **Celebration! Presbyterian Church** in **Whitby**, Ontario is a faith mission. Approximately 80% who have joined have come from the ranks of the unchurched. They do not have an evangelism program per se but are trying to gear the whole ministry of the church to reach the unchurched and the non-Christian. Pray for Ron Van Auken and his ministry at Celebration!.

STUDY EXPOSURE EXPERIENCE IN MEXICO

August 1-22, 1993

Sponsored by the Faculty of Theology, University of St. Michael's College and Maryknoll School of Theology in co-operation with the Centro de Estudios Sociales y Culturales Antonio de Montesinos.

Directed to students of theology, professors, teachers, Church personnel, and persons working on Third World issues interested in the general area of the Church in Latin American and liberation theology, the experience in Mexico will include exposure to urban and rural areas where popular organizations are working at a grassroots level. The staff and associates of the Centro Antonio Montesinos will facilitate the program through lectures and seminars.

Approximate cost: $1950 (Cdn.) (includes tuition, accommodation in Mexico, air travel and local transportation; some financial aid may be available). Applications are due: March 19, 1993 (First round) and April 16, 1993 (Second round, if necessary).

The Mexico portion of the program takes place August 1-21. The Canadian portion involves a ten session orientation (June 18-20 and July 16-18) and a four session debriefing period in Toronto August 25-6). Students registered at a member college of the Toronto School of Theology are eligible to obtain academic credit for participation in the program.

For information and application forms: Globalization of Theology Program, Attn: Dr. Joe Mihevc, St. Michael's College, 81 St. Mary St., Toronto, Ontario M5S 1J4.
(416) 926-7140 or 651-9849.

In the Society

PRESBYTERIAL

"Whom Will You Touch Today" was the theme for the Annual Meeting of **Maitland** Presbyterial held in St. Andrew's Church, Wingham, Ontario, January 18, 1993.

President Erlma Haldenby opened the meeting with a reading "Reaching for Rainbows".

Following the various reports Agnes Bregman brought greetings from Synodical and Council, and the Rev. John Vaudry brought greetings from Presbytery.

The South Kinloss women led the devotions for the afternoon session, reading the story of the Good Samaritan and telling the joy of service to others.

Each group presented a short description of how they reach out to others at their meetings.

The new Area Educational Consultant, Margaret Greig, was introduced and told of her work among nine presbyterials. She installed the new officers.

Chatham Presbyterial held their annual meeting on January 21, 1993 at St. Andrew's Church, Windsor, Ontario. The theme was "Roots and Wings". Beth Brennan, President, constituted the meeting.

The women from St. Andrew's led the worship using the scripture Colossians 3:12-17. The associate minister Mr. Gordon welcomed everyone to St. Andrew's.

Eleanor Irwin, Literature Secretary, reported on books available. Laura Brownlee, Archives Secretary, had a display of WMS pictures and mementos from several churches in the presbytery.

The Rev. Rosemary Doran led the "Roots" portion of the program by interviewing Isabell Warwick and Ruth Leckie about their memories of WMS.

Margaret Greig, AEC, introduced the "Wings" portion and discussion followed about what mission means to each of us. Amber Malmburg thanked the leaders for a very interesting session.

The afternoon session opened with a sing song followed by business. Christine Ball of St. James Church, Chatham, installed the officers for 1993.

A memorial service was led by the group from Leamington.

The Annual Meeting of **London** Presbyterial was held in Elmwood Avenue Church, London, Ontario on January 26, 1993. Pauline Lindsay, St. Thomas presided and was presented with a gift for her service as president.

Guest speaker was Margaret Vanderzweerde, who along with her husband Jake, served as overseas volunteers in India and are planning to return in the fall.

Bible Study was conducted and new officers installed by Margaret Greig, AEC. Eleanor McMillan, Dutton, Ontario was installed as president.

The Annual Meeting of **Peterborough** Presbyterial was held at St. Andrew's Church, Cobourg, Ontario, January 20, 1993.

Guest speaker, Joyce Hodgson, a graduate of Ewart College and currently with the Life and Mission Agency of the Presbyterian Church spoke on the theme "We Belong Together - in World Issues."

A welcome was given by the Rev. Stuart MacDonald.

"In Memoriam" was given by the Centreville group and the worship meditation by Carol McGaffin, Norwood, who stressed the need to use our spiritual gifts as we work together for the common good.

Retiring president, Holly Hall, Centreville, presided for the business meeting and was presented with an honorary pin and certificate.

Lynda Reid, AEC, installed the new executive and Jean Montgomery, Peterborough, began her term of office as president.

Hymn sings were led by Jackie Kelly, Norwood, accompanied by pianist, Margaret Olthuis, Cobourg.

The Annual Meeting of **Sarnia** Presbyterial was hosted by St. Andrew's, Strathroy, Ontario on January 23, 1993, the theme "We Belong Together." Presbyterial President, Bonnie Arbour, Sarnia, chaired the program. The speaker was AEC Margaret Greig who showed two videos and led in lively discussions on "Women Rolling Away the Stones." Solos were sung by Donna Walker of the host church. The 1993 officers were installed by Queenie McBean.

The **Peterborough** Presbyterial sponsored a bus trip on October 17, 1992 as their way of honoring the 125 year legacy of our pioneer missionaries and ministers.

The trip started in Port Hope and followed the pioneers north on Highway 28. The first stop was at the Pengelly family cemetery, Bailieboro, adjacent to Rice Lake, to visit the Joseph Scriven Monument. Scriven's hymn "What a Friend We Have in Jesus" shows the deep personal faith of many pioneers settling in South Monaghan Township.

Centreville Presbyterian Church, built on the site of John Deyell's log home, hosted the first services in the community. Two churches in Millbrook were visited. St. Andrew's United honors the Circuit Riders of the Early Methodist Church. Grace Presbyterian Church is the third church building to serve the people of the area as the two previous buildings were destroyed by fire. Afternoon Tea was served here by their WMS.

Dorothy's House Museum was visited at Garden Hill - a project of the Port Hope Historical Society, which is a small settler's cottage. The last stop was the Perrytown Anglican Church - a beautiful stone church nestled atop a hill on County Road 10, which is celebrating its 50th Anniversary.

An interesting and instructive tour was enjoyed by all who attended. Holly Hall, Centreville, Presbyterial President convened the trip, with Muriel Bell, Port Hope, and Betty Joan Greer, Centreville, as guides.

The 78th Annual Meeting of the **Prince Albert** Presbyterial was held January 23, 1993 in St. Paul's Church, Prince Albert, Saskatchewan.

Jean Vance, Presbyterial President, welcomed guests including members from Tisdale and Prince Albert, Mae Morris of Regina, Synodical President and Donna Wilkinson, AEC.

The opening worship was conducted by Jean Cockburn. Donna Wilkinson gave a presentation on both Mission Studies for 1992-93 and also on the work of Presbyterian World Service and Development in Nicaragua. The programme concluded with a devotion by Nancy Penny.

Glengarry Presbyterial met for its Annual Meeting in St. John's Church, Cornwall, Ontario on

January 19, 1993. President, Annie MacRae, constituted the meeting with prayer, and the theme for the day was, "Live By the Spirit". Agnes Milloy, President of St. John's WMS, extended a warm welcome to everyone and a delicious luncheon was served by St. John's women.

Morning worship was conducted by the Martintown Auxiliary, led by Emily MacInnes, assisted by Vera Kerr and Joan Gibson.

Greetings were brought by Gloria Purcell, President of Synodical, Beth Ann Yando, AEC, who also spoke on materials available for this year's study, and by the Rev. Ian MacMillan from Presbytery.

Highlight of the day, was a travelogue, "Impressions of Australia", by Marianne MacDonald of Vankleek Hill who recently visited Australia, New Zealand, Hawaii, and Fiji.

Helen Stewart presided for the installation of Officers for 1993. Newly elected President, Shelagh MacDougall, Finch, closed the meeting with prayer.

The Annual Meeting of **Quebec** Presbyterial was held at St. Andrew's Church, Melbourne, Quebec on January 16, 1993.

Sarah MacDonald and Margaret Goodhue led the devotions on the theme, "Vision" (Proverbs 29:18a): "Where there is no vision, the people perish."

A memorial service followed in memory of Elizabeth Dunn and Eleanor MacDonald.

President, Vera Hughes constituted the meeting with prayer, and welcomed those present.

Greetings were brought by the Rev. Linda Robinson from Quebec Presbytery and by David Gourlie from the General Assembly Committee on History. David spoke on the necessity of preserving records.

The Election and Installation of Officers was led by Muriel Mayhew and Isabel Beattie.

Roxieanne Walker spoke and showed slides of her visit to Israel.

Closing devotions were taken by Yvette Larachelle, Eglise St. Paul, Melbourne.

LOCAL NEWS

The Mission Thankoffering of **Cooke's** WMS, **Chilliwack**, B.C., was held in the newly renovated hall in November. Bruce McCandless-Davis, a student at Vancouver School of Theology, who had spent time in South Africa last summer was guest speaker. A simple luncheon was served after church.

Bruce gave an interesting account of his work and conditions in South Africa. Myrtle Macdonald who had been in Lesotho also had artifacts on display.

Last January we experimented with changing the time for our meeting to 10:30 a.m., having the business followed by individual lunches, then at 1:00 p.m. holding our study. This works very well.

Our Christmas meeting took the form of a pot-luck luncheon.

A special offering was taken at **First** Church, **Brandon**, Manitoba in celebration of Mrs. Elizabeth Taylor's 100th birthday and Mrs. E. B. Irving's 96th birthday. Both were very active in WMS until recently. The donation of $325.00 was forwarded to General Fund from family, friends and WMS members.

ANNIVERSARY

In November, the Evelyn Murdoch Group, **Rosetown, Saskatchewan** celebrated its 30th Anniversary. In 1962 several women of the Rosetown Presbyterian Church got together and decided to meet monthly. With Evelyn's help the Group was organized, and has been meeting ever since.

To help celebrate, the other women of the Church were invited to meet for supper at a local restaurant. Afterwards, everyone went to a member's house and followed the Christmas worship service in the Glad Tidings. An interesting video on Canada's 125th birthday was watched. The evening closed with a special anniversary cake served with coffee.

Two of the original members still belong to the Group, Agnes Fisher and Carol Walker. Carol related some interesting things that had happened over the past 30 years.

- The Evelyn Murdoch Group l to r: Donna Woodward, Agnes Fisher, Myrna MacDonald, Carol Walker and Lela Moore.

AMS ELECTS NEW PRESIDENT

Dorothy Creighton has been elected President of the Atlantic Mission Society. Born, raised and married in Chatham, she was a public school teacher for 32 years. Actively involved in Christian Education at Calvin Presbyterian Church, Chatham, New Brunswick, Dorothy is secretary of Calvin Auxiliary and a past president of the Miramichi Presbyterial. She is a past president of the New Brunswick District of the Canadian Bible Society and a volunteer trainer for writers for adult literacy. Dorothy and her husband, Jim have two married daughters and one granddaughter.

- Dorothy Creighton

GROUP USES BRIDGEHEAD PRODUCTS

Mary Johnston of **St. Andrew's, Kitchener**, Ontario writes "Your December issue noting 'Bridgehead' was appreciated. We have a display at each of our afternoon auxiliary meetings. Coffee, tea, cashews, Crunch and bars are available in our church office during the week.

"The photo [below] shows our display at the church for the month of January.

"Next Sunday a member from each of our auxiliaries will greet women as they enter the church and make available back copies of Glad Tidings."

Women's Missionary Society
WMS
WMS
Two Auxiliaries
Please join us !

SYNODICAL GIVINGS 1992

	Objective	Actual
British Columbia	71,000	66,999
Alberta	73,890	58,825
Saskatchewan	28,890	24,340
Manitoba and Northwestern Ontario	49,348	34,311
Hamilton and London	400,018	349,021
Toronto and Kingston	415,592	313,994
Quebec and Eastern Ontario	180,264	131,169
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Karla Cummins

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I am crucified with Christ
yet I'm still alive
because it's not me but Christ
who lives in me

Galatians 2:20

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Glad Tidings

May 199

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MAY 1993 **Vol. 69 No. 5**

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo at Dorothy Lake Camp, 1991 composed by Area Educational Consultant, Lynda Reid, centre. (see pp 22-23, "Church Camping".)

CORRECTION: In the April 1993 Glad Tidings the name of the author of the poem *"The Cross"* on page 7 was incorrectly spelled. It should read JOANNA M. Watson not Joanne.

May 1993

A Journey into the Soul

The scenery is breathtaking. A ring of cloud encircles the deep blue of a volcano against an azure sky. It is a sunny 80 degrees on a February afternoon north of Guatemala City. A few miles away, across a sparkling lake is Santiago Atitlan, the scene of a brutal massacre in the 1980s.

This is the reality of Guatemala, land of eternal spring, land of endless tyranny, a tapestry of contrasts. Its many colored threads will remain in my memory: the vibrant blue and red of a parrot against green leaves and red poinsettias; markets ablaze with multihued fabrics; the warm blues of lakes, skies and mountains.... Interwoven throughout the beauty of the land are the sombre greys of pervading poverty, despair, depression, and military oppression.

Against that fabric, Guatemalan people like Rigoberta Menchú Tum, are living symbols of hope in the midst of struggle. Rigoberta started working on the plantations of the large landowners on the South Coast when she was eight years old. She decided to do this because she could no longer bear the expression of pain on her mother's face.

Rigoberta, who won the 1992 Nobel Peace Prize for her work in human rights, is a hero to her people now. They understand the courage of her journey from those early days - the grinding poverty, the demeaning work, the loss of two brothers from malnutrition and sickness, the torture and murder of another brother and both her parents.... Her story is an echo of their own.

Rigoberto Saloj is another example. A native Mayan, Rigoberto struggles daily against discrimination and oppression within his own church. His people are persecuted for working for conditions that enable all people to live and worship with dignity.

To be with the people of Guatemala is to journey into the soul of humankind. It is to know the depths of evil to which some people will go; it is to celebrate the heights to which others are borne on the wings of perseverance and endurance. It is to question the justice that puts products on North American shelves that were produced by the sweat and blood of native Guatemalans who work the land, and who are themselves unable to afford the same products. It is to challenge a government whose forces have been responsible for the deaths of some 150,000 noncombatants, 40,000 disappeared and a quarter million refugees.

The brilliantly-plumed quetzal bird is a symbol of Central America. Legend says that the quetzal lost its voice when the Spanish defeated the Mayas in the 1500s and will not regain it until there is peace in Guatemala. Like the quetzal bird, the voice of the Guatemalan people has been stifled by 500 years of oppression, and most recently 30 years of counterinsurgency. Yet their spirit remains unbroken.

We can share our voices with them, in protesting anything that denies all people their right to free expression, proper education, adequate nutrition, medical care and housing, and in upholding all that lifts people everywhere out of their brokenness and marginalization into fullness of life.

Written in Love June.

Guatemala

by Janice Carter

Art: *If Quetzals Could Cry*, Friendship Press, N.Y., 1990

On a recent visit to Guatemala, I discovered that poverty, illiteracy, human rights violations, lack of faith in the political system and oppression for women are all common. The economy is shattered and inflation is rampant. Society continues to be dominated by the military which has persecuted Guatemalans for years.

The lives of women and children are incredibly hard. They work long hours for inadequate wages. Dennis Smith, a U.S. Presbyterian with the Latin American Evangelical Centre for Pastoral Studies (CELEP) told us a twelve-year-old girl might work all day as a domestic or in a factory, then take courses at night.

Factory wages are around $3 US per day under sweatshop conditions. Young single women are preferred for jobs. They are given barbiturates to increase productivity and are not permitted to drink water during working hours. Women are lined up and punched in the stomach to weed out those who may be pregnant.

- Janice Carter is editor of *The Presbyterian Message*, a publication of the Atlantic Mission Society. She travelled in Central America February 3-17, 1993 with Joe Reed, (Presbyterian) Area Missionary to Central America and June Stevenson, Editor of *Glad Tidings*.

People along the southern coast wander year after year looking for work. Some find work on coffee or cotton estates owned by wealthy landowners where they are paid unjust salaries and are treated like slaves. Children work alongside their fathers in the fields without pay. People live in shacks constructed with cardboard, nylon fabric, wood, sheet metal or whatever materials they are able to find. They sleep on the ground, have no sanitation, health care, electricity or education, no potable drinking water and poor roads.

Women and children suffer most. On the city streets, women and children sell sweets, fruit and vegetables. Some sell paper, second hand clothing, cigarettes and bread door to door. Women may find work washing and ironing clothing or making tortillas. They work from 6 a.m. to 7 p.m. for meagre wages. It is not uncommon to see young boys running alongside begging to earn a few quetzals by shining your shoes. Children who deserve an education to secure for themselves a brighter future are forced to work to earn enough to buy rice, corn or beans to feed themselves and their families.

Mingo, a spokesperson for the Peasant Committee of the Highlands, described the frequent health problems faced by Guatemalan children - malnutrition, diarrhea, coughs, temperatures and respiratory problems. Eighty-one percent of all children under five years suffer from malnutrition. In an attempt to solve their health problems, the native population is beginning to place an emphasis on natural medicine. For years this part of their natural heritage was regarded as pagan and they were taught to use chemical medicines.

Through the Mayan Presbyterian Church and the Peasant Committee of the Highlands, people are being instructed on the use of natural herbs for medicine. They are once again learning to use the resources that God has given them.

A spokesperson for the National Committee of Displaced Persons told us that despite years of dehumanization, the women of Guatemala remain strong and courageous, committed to their communities in their struggle for equality, justice and peace. It is the women who maintain the culture, language and dress of the natives. In rural communities women have organized production projects in agriculture, sewing and weaving. The work of the women in the countryside is growing and multiplying in the areas of political consciousness.

The indigenous people continue to be human machines for production to increase the coffers of the wealthy landowners. The wealthy have absolutely no compassion for these people. Eighty percent of the arable land is owned by 2% of the population. The wealthy want to conserve their wealth and protect their self interests. Eighty percent of the population are either poor or

Photos by L. June Stevenson - Top: Mingo describes herbal medicine workshop, centre; bottom: Rigoberto and Joe Reed discuss liberation theology.

extremely poor. The aim of the government continues to be either to assimilate or to eliminate the population.

In the highlands of Guatemala, the peasants farm vegetables, particularly corn, on the green and yellow mountains embroidered with terraced fields, and raise a few animals. The silhouettes of volcanoes loom in the background. Many peasants have to walk on narrow and steep paths to reach their homes and fields. One man is said to have died by "falling out of his cornfield!"

The orphanage in the small community of Santa Apolonia is home for 120 children. Many are orphans, but others come from single parent families unable to care for them because of alcoholism and poverty. Most are victims of the conflict. Training in sewing, toy making, carpentry and music is provided for the children.

For the past seven years, the orphanage has been in the able hands of Sister Bernice. In April, she returned to the USA leaving the orphanage to be run by Guatemalan sisters. Kirsteen and Fiona, two young volunteers from The Church of Scotland, have been working at the orphanage since September and will be there until next August. Kirsteen said, "My work here is the best thing I have ever done."

Military efforts have been concentrated in the highlands where the population is 90% Indian. Threats, persecutions, bombardments and machine gunning began in 1978. Entire villages, suspected of supporting the guerrillas were massacred and destroyed. Indian peasant villages were decimated, killing over 200,000 people and leaving 100,000 children orphaned. Bodies were recovered in ditches, river valleys and along roadsides. Today, there are many widows and orphans.

Photo: L. June Stevenson

- Sister Bernice with wooden toys made at orphanage.

One million people were displaced. A quarter of a million people were forced to find refuge across the border in Mexico while others moved into the mountains.

Communities were leveled, families were burned in their houses, children's heads were smashed against their houses and pregnant women were mutilated. People, forced to flee to mountains and ditches, survived by eating leaves and roots. Military encampments replaced the communities. Civil patrols were set up and able-bodied males were forced to join them. When villagers refused to join the civil patrols, a massacre was carried out as a punishment.

Forced recruitment continues today with young people being given a date to present themselves to the military, says Rigoberto Saloj, a Mayan Catholic lay leader at a Christian Base Community in the Highlands. The communities have protested and the Minister of Defence is determined to find those who have provoked the protest.

On a windy Sunday morning in Solola, a small community in the highlands, a group of young uniformed boys armed with guns marched on parade. A large Catholic church nearby was full, with

Photo: Janice Carter

- Volunteers at orphanage teach music.

many people standing at the back of the church. We drove Rigoberto to Mass, saving him a walk of 20 kilometers. Outside the marketplace people were busy buying and selling fresh fruit, vegetables, flowers and weaving.

During recent years the people have banded together in committees to present various demands to the government which has turned a deaf ear. To control the people, intimidations and kidnappings of their leaders continue. Organized in 1989, the National Committee of Displaced People of Guatemala has studied the constitution and provides leadership training for its members. They maintain a hope that one day there may be peace in Guatemala.

In February the Human Rights Office of the Archbishop of Guatemala received an award from the Government of France for their outstanding work. Miguel Lopez, a lawyer with the Human Rights Office says they respond in two areas: social service and legal matters. Assistance is given to the poor in the form of food, medicine, cash and transportation. Small scale development projects are funded. Startup capital is provided for small cooperatives, health projects are initiated and in the past year education programs have begun. More than 100 workshops in the area of human rights were held. This is a long term work but as more people understand human rights there will be fewer violations.

The legal office fills out forms for the illiterate and begins legal processes against the military. They record the number of human rights violations. In 1992 individual violations of human rights declined significantly. At the same time, intimidations and threats against the people increased. People are subjected to anonymous threatening phone calls, being followed, armed guards in front of their homes, and bombs placed in institutions. These threats ensure silence and continue to sow terror among the population.

Refugees, forced out by the conflict, are presently returning to Guatemala. The first group numbering between 3000-5000 returned from Mexico in February. The Guatemalan Protestant and Catholic churches have provided assistance to these refugees. Land has to be bought and houses built. Food, clothing and transportation must be provided.

When they fled Guatemala, their land was taken over by other poor people. The churches have limited resources but try to help when possible. The return of the refugees has spawned much interest and solidarity among the people. The people share what little they have with others. Communities gathered bags of corn to give to the refugees as they made their trek through the villages. The refugees hope to start life anew in their homeland.

The Guatemalan people have a remarkable community spirit and a strong sense of solidarity. May we continue to be in prayer for our Guatemalan brothers and sisters.

Nobel Peace Prize :
Rigoberta Menchú Tum

-WCC Photo: Peter Williams

On October 16, 1992, the impoverished majorities of Guatemala and all of Latin America received with jubilation the news that Rigoberta Menchú Tum, a young Guatemalan woman, had received the Nobel Peace Prize. Rigoberta, Maya Quiché peasant leader who has spent the last decade in exile because of her commitment to justice, defender of the rights of indigenous peoples before world forums, incarnates the hope and courage of her people.

In lieu of publishing the accolades Rigoberta has been receiving from various organizations, we take the suggestion from Dennis Smith's bi-monthly bulletin of the Education for Communication Program CELEP (Latin American Evangelical Center for Pastoral Studies) and are reproducing a poem translated from Spanish by "La Rigoberta".

- Latin American Ecumenical News

My Land

Mother earth, Mother land,
here rest the bones and memories of my ancestors
- on your back they buried grandparents, grandchildren, children.

Here are heaped bones upon bones of those who are yours,
the bones of the pretty girls of this land fertilized the maize, the yuccas, the malangas, the chilacayotes, the ayotes, the guicoyes, and the guisquiles.

Here my bones were formed.
Here they buried my umbilical cord and that is why I have stayed here year after year, generation after generation.

My land, land of my grandparents,
your handfuls of rain, your transparent rivers,
your free and affectionate air,
your green mountains and the ardent warmth of your Sun made the sacred maize grow and multiply and formed the bones of this granddaughter.

My land, mother of my grandparents,
I would caress your beauty,
contemplate your serenity and accompany your silence.
I would calm your pain, weep your tears
as you see your children dispersed throughout the world
haggling for a place to stay in foreign lands
without joy, without peace, without a mother
without anything.

Rigoberta Menchú
January 1990

(Prepared by Helen Tetley from papers, letters and articles by Hildur Hermanson in the Glad Tidings)

Hildur Hermanson - Miss Wash

Part I: Early Years in Taiwan

"Cleanliness is next to godliness". Hildur Hermanson both believed and lived this motto all her life. Hildur Hermanson was known to Presbyterians across Canada as Hermie, but in the mountains of Taiwan she was called "Miss Wash".

Early in life Hermie became a pioneer. She was born in Hasjo, Sweden but as a young child she emigrated with her family to Canada to homestead in Assiniboia, NWT near what is now the town of Buchanan, Saskatchewan.

On her first journey to her new home Hermie learned about crossing swollen rivers, and taking refuge in homes of unknown but friendly homesteaders. These experiences stood her in good stead for her life in Taiwan.

To get supplies it was necessary to take a three-day trip to Yorkton. The older brothers soon left the farm to find work on the railway which was stretching west. The rest of the family continued to work on their land, clearing it, building a two-storey home and planting a garden and grain.

The ability to learn languages is both hard work and a gift. Hermie had displayed this gift throughout her life, beginning with the learning of English as a young girl going to school in a new community. During her teen years her family participated in the life of the congregation in Buchanan, Saskatchewan. Hermie graduated from the high school in Saskatoon and entered nurses' training at the Saskatoon St. Paul's Hospital.

Following graduation from Nursing School, Hermie's first real job was in the small Presbyterian Hospital at Canora, Saskatchewan. It was the matron there who persuaded Hermie to apply to the mission board of the Presbyterian Church in Canada for appointment to Taiwan.

Once she was accepted Hermie began to prepare for the great adventure which was to take the next thirty-three years. She spent one year at the Deaconess Training school in Toronto, and then six months in England in a midwifery course. This course was to be of great help all her years in Taiwan.

- Formosan mother and child at Well Baby Clinic, MacKay Memorial Hospital.

Photo: Wilma Welsh

- *The old MacKay Memorial Hospital as it was during Hermie's time.*

At last she was ready to go. In January 1932, after a quick visit home to Saskatchewan, and designation at St. Andrew's Presbyterian Church in Saskatoon, Hermie set sail for Taiwan, going by way of Japan. At this time Taiwan was a part of the Japanese Empire and Japan was at war with China.

In those days the missionaries lived in a mission compound - a walled area in which there were four big houses next to the hospital. Five single women missionaries lived in one big house, called the "WMS House". One of Hermie's housemates was Ada Adams who later became a teacher and dean at Ewart College. Ada took this newest arrival along with her to visit the kindergartens in the churches and later Hermie served on the Kindergarten Board.

Though she was anxious to get to work in the hospital, it was important to learn the Taiwanese language, and so there were five hours a day, five days a week of language study. This still left time to travel around the countryside with the other missionaries by boats along the rivers or using the push carts on the gauge railways to climb mountains.

Always there was the excitement of meeting the people and seeing this new and very beautiful island. The Portuguese had named it Formosa meaning beautiful. There was also part time work in the hospital where she practised her new language along with her nursing skills.

At last the "formal time" for language study was over and full-time work began in the hospital. Now Hermie found that her housemates had all left either on furlough or on other assignments. The cost of living alone in the big house was more than her small stipend could cover. The two servants, who were absolutely necessary if she was to do any work in the hospital, offered to work alternate days. Eventually the mission board realized the problem and sent special funds for "Living Alone."

The Mackay Memorial Hospital consisted of a big building with verandas on all sides. It was built around a court yard. The hospital was cool and airy in the summer but cold in winter. Dr. Gushue-Taylor was a surgeon and in charge of the hospital. He taught Hermie to give anaesthetics and she spent much of her time assisting him in the operating room. But Dr. Taylor was becoming more and more involved in finding ways to help those with Hansen's disease (leprosy) who were shunned by most people, including the Japanese and Chinese doctors. More and more responsibility at the hospital fell on Hermie.

During those years many improvements were made in the delivery room, operating room, nursery and children's ward. Hermie began her campaign for better nursing care including cleanliness. Always aware of the gifts and abilities of others she co-opted the heads of the various departments to give practical lessons to the students and nurses who were under her care.

These young women had only a partial high school education and it took great skill and understanding to teach them. There was a small nurses' home, for which funds for redecorating had been sent by the Women's Missionary Society in Canada. Life was not all work and study for these students as Hermie arranged for a tennis court and for special outings. But this was a Christian School of Nursing and so along with skills in nursing care the students had opportunity to grow in their knowledge and practice of the Christian faith.

NEXT: The War Years.

To Mom

Her body, weak and feeble
Once strong and full, with energy
Now has fallen into the Master's hand.
He is there to make her weakness, beautiful.
Beautiful? Yes.
Weakness is made strong and even beautiful in the eyes of God.
Enter into His Kingdom and know His mind
Her soul is now His soul
She is being created into something far more beautiful than we mortals can understand.
God loves her heart and wants to set His spirit free in her.
She is now ready, resting and waiting
His will is her will
His thoughts become her thoughts
She becomes stronger when utterances of praises flow forth from her lips
Her heart soars with His to the highest mountains
She looks down and sees His love cover the world.
His love wraps around her and enfolds her once more.
She climbs even higher and finally sees the face of God.

Mary Campbell

- Mrs. Campbell is a freelance writer from Scarborough, Ontario. She wrote this poem when her mother-in-law was dying of cancer.

Dear Mom, Never Mind the Roses

Dear Mom . . .
Just a note to say
Hello, how are you?
I guess that I'm okay . . .

Sorry I haven't written,
In such a long time —
I was scared you wouldn't like
Knowing what's been on my mind.
I've done a lot of thinking
About what I ought to say —
'Cause it feels as tho' I'm sinking,
In the face of fear each day.
You may not wanna' know,
This awful secret that I keep —
or visions sent from Hell below,
That torment me in my sleep.
I denied it for awhile,
But illusion always fades —
Be strong for me, and try to smile;
Mom, your little boy's got AIDS . . .
I hope it's okay to cry,
'Cause God knows I do now and then —
'Cause now and then I wonder "why?"
And the tears
Just seem to fall again . . .

Just a little note to say,
Mom, I'm scared —
Make these demons go away!
Now nothing's quite the same,
As it was before —
The sunshine's turned to rain
And there's no laughter anymore.
I never thought it'd end like this,
If only I'd have known —
But Satan blew his fatal kiss,
As Jesus wept upon His throne.
I was blind to every sin,
of coke or crystal meth —
Somehow I thought it couldn't end,
By a needle laced with Death . . .
I have to let you go for now,
And close this little book —
Could you and Dad forgive somehow,
The loving son I took?

Just a little note to say.
never mind the roses
That I won't see
Anyway . . .

Anonymous

— Submitted by the Rev. Sandy Wessel, Creemore, Ontario. The author of the poem is a family friend.

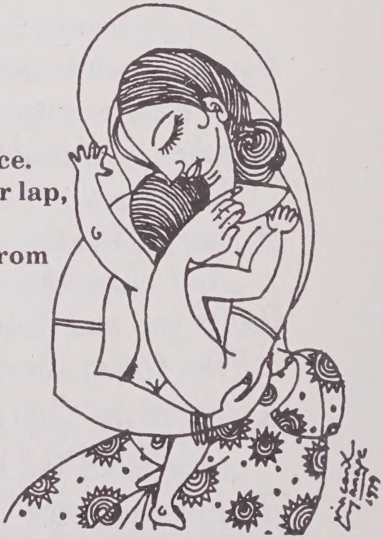
My Mother

Our Mother Who art in heaven,
Hallowed be Thy love.
Thy mercy come.

Make this universe a pendulum of life.
Pour upon us this day
    the milk from Thy breast,
        nourishment for all life,
    so that we may live as a new creation,
    forgiving each other, what more,
        loving and serving each other
            on earth.

Lead us gently
    toward love, truth, justice, and peace.
Salvation, full of tranquillity, is on your lap,
    so hug us there tightly
    in order that we may be delivered from
        corruption and misfortune.

O God, Mother of life,
    all good things, all glorious things -
    life and love - are Thine
    now and forever.
                Amen



Dekker Y. Mauboi

Based on Isaiah 46:3-4: "Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from your birth, carried from the womb; even to your old age I am he, even when you turn gray I will carry you. I have made, and I will bear; I will carry and will save." (NRSV)

- Reprinted from "in God's Image", Vol. 11, No. 4, 1992.

A Pentecost Worship Service: The Middle East

STUDY
THEME

The Scripture

When the day of Pentecost came, all the believers were gathered together in one place [in Jerusalem].

And suddenly ... all of them were filled with the Holy Spirit and began to speak in other languages. Acts 2:1,4

The Candle of the Spirit

Jerusalem stands at the centre of the Middle East, the birthplace of the three Abrahamic faiths, faiths that speak of a God of justice, mercy and peace. The sad paradox is that today this is the scene of so much human anguish.

On this day of Pentecost we light this flame, awaiting the Holy Spirit to work again the wonder of divine inspiration and mutual understanding.

A Prayer of Gathering

Pray for the people of Jerusalem, divided by religion and history, yet also full with promise for the cities of the world.

Gather them together, Lord.

Pray for the people committed to justice and peace
in every community of Israelis and Palestinians,
for Arabs both Christian and Muslim, and for Jews.

Gather them together, Lord.

Pray for the people of Lebanon, Syria, Jordan and Egypt,
that they might know a stability born of justice and prosperity.

Gather them together, Lord.

Pray for Christian communities throughout the Middle East,
responding to the challenge of living the Gospel since the first century, and renewing their commitment to the reconciling work of the Lord Jesus Christ.

Gather us together, Lord,
full of Holy Spirit.

- International Affairs Committee, 1992

I Judged a Book by Its Cover

by Mary Campbell

I felt nervous as I drove to our nearby community center for my first experience as a volunteer literacy instructor. After completing an all-day training course a few weeks earlier, I had made a commitment to teach literacy one night a week for the next six months. I was eager to meet my student.

As I entered the lobby I noticed an older lady sitting on a chair. I soon learned that she was my new student, Thelma (not her real name). We were asked to meet in a private room so that we could have some time to get acquainted.

When we walked down the hall, Thelma suddenly stopped and jerked spastically, waved her hands in the air and began to make grunting noises. As we headed into the bright light of the room, I noticed her clothes were stained with food and drink spills. Her body was bent forward from the waist and she sat down in a slouched position. She rocked in her chair and pounded her fists on the table occasionally. Her speech was loud and her words were often interrupted by gutteral sounds. She repeated some words several times before she could complete a sentence.

Her sudden jerking motions alarmed me because they made me think she was having a convulsion. Her way of speaking bothered me, too. I began to feel disturbed when I thought of the difficult road ahead.

As the interview progressed, I felt even more uneasy. I kept wishing that I could run from the room. But deep within me, I felt God wanted me to try to understand Thelma and love her. I remembered what God said to Samuel: "The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart."

I was disappointed and confused when the director informed me that Thelma wanted to learn numeracy, not literacy. I had been trained to teach reading and writing and I felt unsure about teaching her to use numbers.

We arranged to meet weekly at the community center. As the weeks passed, I began to see Thelma in a different light, and I became more confident about teaching her numeracy. I even began to look forward to the weekly meetings! I started to become accustomed to her appearance and mannerisms. I realized that her clothes were dirty because her spastic movements caused spills when she ate. Her problems were due to a forceps injury received at birth.

One day she confided that she jerked more when she got nervous. Her nervousness would increase if she tried too hard to please me. I learned that she was so eager to please me that she was terrified of making a mistake during a lesson! When I realized her many fears, I purposely spoke gently to her so that she would feel more at ease. I constantly reminded her that I wasn't there to judge her or condemn her for making a mistake.

Thelma lived in a group home because she was not able to manage on her own because of her disabilities. Her mother had died the year before and her father was getting too old to take care of her. She hadn't completed public school and was now approaching 50 years of age. Her main goal was to become more independent by being able to take care of her bank account and making her own purchases instead of relying on her counselor.

I became very fond of Thelma. We started to laugh a lot. We both liked to tease each other and relished these special moments. Sometimes she would laugh at herself if her hand unexpectedly moved and she knocked a pencil to the floor or shoved a piece of paper on the table.

Over the next few months I came to understand her on a deeper level. I began to feel ashamed for the way I had felt at our first meeting. I knew that God was working in my heart to show me that I must never judge people by their visage or demeanor. I began to realize that I was always attracted to people who looked beautiful, dressed well, or had charisma. God didn't like that in me. He wanted me to see that He looks at our hearts.

Thelma and I started to share our faith in God. When she spoke about Jesus, she laughed and said, "Mary, are my eyes glowing?" They really did brighten, and I looked at her with tears in my eyes. I must admit, I had never seen such a beautiful light in someone's eyes. I also noticed that her tics and stuttering stopped when she talked about Jesus and her faith in God!

Thelma had no pretense and it became very easy to share many things about our lives. We often talked over our feelings about our mothers. We had a lot in common because we had both "lost" our mothers that year. Her mother had died and my mother was in a home because of memory loss.

> *I became very fond of Thelma. We started to laugh a lot. We both liked to tease each other and relished these special moments.*

Even though Thelma and I had talked about God, I wasn't sure that she had asked Jesus into her heart, so one day I decided to ask her. She surprised me when she said, "No, I didn't know I had to do that!" The next time we met, she told me that she had invited Him into her heart!

I discovered that she wanted me to read the Bible to her after each numeracy lesson. We had stopped meeting at the community center and we were meeting in my home. We'd have a cup of tea and then I'd pick a story in the Bible to read. She would listen intently. If I didn't remember to read to her, she would nudge me and say, "Mary, are we going to read the Bible tonight?"

Thelma and I have been meeting together for almost two years and it has been a wonderful learning experience for me. I am deeply grateful for her friendship. What amazes me is that with her I can be myself and share my burdens. In return, she accepts me without question.

My idea of how God would use me wasn't the same as His. His plan was much better than mine. He wanted to work in my heart to teach me some very important lessons. I had thought He wanted me to teach Thelma how to count her money

- Mary Campbell is a freelance writer living in Scarborough, Ontario. Originally published in *Women Alive!* Sept/Oct 1992.

WORDSEARCH

by Jim Phillips

Attributes of Love **I Corinthians Chapter 13**

B	Q	I	D	H	N	O	T	J	E	A	L	O	U	S	O	H	B	H
A	E	O	G	M	F	O	L	K	J	K	J	G	D	N	N	G	I	O
B	N	A	N	E	F	B	T	Q	L	R	Q	E	J	I	O	H	K	P
S	D	N	R	D	C	E	L	J	M	I	F	K	M	O	T	L	N	E
G	U	N	O	S	Y	Z	G	H	E	I	H	A	L	M	B	J	G	S
N	R	X	O	T	A	A	K	S	J	A	L	G	F	B	O	E	A	A
I	E	W	V	T	B	L	H	L	T	M	L	K	C	B	A	F	D	L
H	S	U	Q	R	A	O	L	M	U	O	N	O	D	F	S	E	Z	L
T	A	R	J	I	P	R	A	T	N	H	G	R	E	A	T	E	S	T
L	L	T	S	D	N	I	R	S	H	J	P	E	R	S	F	T	D	H
L	L	X	J	S	K	V	O	O	K	I	N	D	T	B	U	Q	U	I
A	T	S	E	S	O	L	N	I	G	Y	N	Q	D	U	L	Z	C	N
S	H	Y	R	F	T	M	H	O	W	A	A	G	U	V	A	B	W	G
E	I	Z	Q	P	T	G	U	P	X	R	N	Y	S	W	V	X	Y	S
V	N	E	V	E	R	E	N	D	S	V	Q	T	X	B	W	A	Z	B
E	G	A	S	S	T	E	R	G	R	E	Y	I	O	X	P	A	W	B
I	S	E	L	B	A	T	I	R	R	I	T	O	N	F	W	X	Z	F
L	T	H	G	I	R	E	H	T	N	I	S	E	C	I	O	J	E	R
E	L	U	F	T	N	E	S	E	R	T	O	N	U	D	W	E	V	X
B	N	O	T	R	U	D	E	H	S	G	T	T	N	E	I	T	A	P

PATIENT

KIND

NOT JEALOUS

NOT BOASTFUL

NOT ARROGANT

NOT RUDE

NOT IRRITABLE

NOT RESENTFUL

REJOICES IN THE RIGHT

BEARS ALL THINGS

BELIEVES ALL THINGS

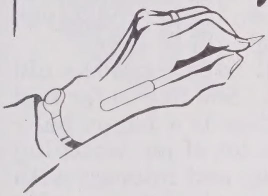
HOPES ALL THINGS

ENDURES ALL THINGS

NEVER ENDS

GREATEST

Dear Friends



David and Miriam Barrie,
R. R. #2,
Cambridge, Ontario
N1R 5S3

Everyone here is talking about the coming national referendum on June 14, 1993 to decide the shape of their political system. Malawi Congress Party or Multi-Party? That is the question. An interesting time to be in Malawi.

The rains have brought an end to the drought and there should be a good harvest this year. David has just finished the Pastors Food Distribution Programme to all 65 ministers in the nine Presbyteries of the Blantyre Synod. Each one was given 45kg of beans plus 4 x 90 kg of maize to distribute to hungry people in their congregations. Most have a committee of elders to decide who the recipients should be. A slight complication - just before we arrived, a driver who was driving our four WD pick-up fell asleep and hit a house breaking a bed with people with it! No one was hurt!!

We rented a Toyota 4 x 4 'Runner' with humungous tires. Everyone stared at it, particularly coming back from a muddy road totally caked with mud, because the tires stuck 4" outside the body. What a load it carried - sometimes 2500 pounds.

The next project is to build a road to the Naming'azi Demonstration Farm as well as a house for the Farm Director.

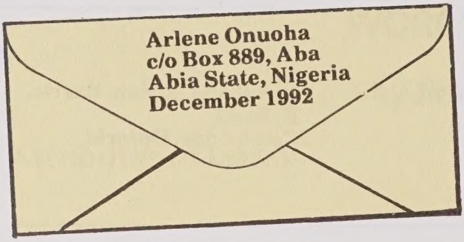
We live in Blantyre and Miriam is working at Grace Bandawe Conference Centre. There is a group of 16 Peace Corps from U.S. there for a 10-week training session on AIDS Education and Prevention. Also, there is a group of 15 medical workers there for an eight-week training session to prepare them for conducting "Child Spacing Clinics."

We have seen many devastating effects from the drought - loss of life, increase in disease, and a feeling of despair about lack of basic needs. We feel the increase in crime is a direct result of this coupled with the sharp rise in price of consumer goods. There's a real feeling of uncertainty with many questions about the future - but also a feeling of hope for much needed changes.

A pineapple a day keeps the doctor away. If that's the case, we should be very fit! Our work here will be finished the end of March. We have enjoyed working again in "The Warm Heart of Africa" with the Malawians who have always made us feel so welcome and shown us what gracious and humble people they are. We thank God for His continuing care and protection and we see the Church continue to grow here in spite of the many hardships.

We thank you at home for your support and christian love extended in responding to the needs of the people of Malawi.

David and Miriam Barrie



Arlene Onuoha
c/o Box 889, Aba
Abia State, Nigeria
December 1992

The past year or so has had a lot of trials for us. About this time last year I was in a hospital trying to recover from typhoid fever and malaria. I was also in the early stages of pregnancy which helped to lower my blood level. My children also were sick.

In May I returned to Toronto for maternity leave. Within a few weeks my blood rose to normal, I had a beautiful 8½ pound baby girl, Rebecca, and was well on my way to my previously good health. We were grateful for the love and support of so many good friends while in Canada.

We all returned to Nigeria in September. My assignment was changed from teaching at Goldie Lay Training Centre in Arochukwu to being Diaconal Minister in Aba Presbytery. Although still in the early stages of that assignment I have been busy with a few projects in some Parishes. David and I are helping to establish a Children's Church Worship Service - "Children's Church" in our home congregation.

Agwu is enjoying Nursery 2. He loves drawing pictures, writing letters (alphabets) and numbers and reading the letters on everything he sees. He believes God has given him the gift of making people happy when he tells stories, dances and sings. He has changed his ambition in life from that of being a doctor to becoming a seller of groundnuts and bananas. (The little boy next door has been selling groundnuts at the gate.)

At 2½ Urey is getting to be a big girl. She talks well and often and learns very quickly, especially songs. She wants very much to go to school like Agwu. She too loves dancing and singing.

Rebecca will be six months old on December 22. She has so far had a healthy life. She is a happy baby and we all get a lot of joy watching her grow, develop and interact with those around her. God has really blessed us with these children.

Dave is working hard in his business but still takes the time to actively work with me in some of the Church projects I'm involved in.

We thank God for our good health. We thank God also for helping us through some difficult times and pray that we will have the grace to put everything in perspective so that we may grow and respond positively to the call before us. God bless you all.

In Jesus' love,
Arlene Onuoha

CANADIAN LITURGICAL SOCIETY AND HYMN SOCIETY CONFERENCE

The Canadian Liturgical Society and the Hymn Society in the United States and Canada will conduct a conference on July 4-8, 1993 in Toronto. The theme: Justice in Worship, Word, and Song. Leading worship leaders, clergy, musicians, and liturgical artists will present a stimulating program which will include new hymnal showcases, public hymn festivals, and twenty-two small group sessions; all aspects of worship and hymn singing. Major speakers will include J. Frank Henderson and Kathleen Quinn, Ruth Duck, Marilyn Kay Stulken and Stan MacKay.

Open to all interested persons.

For complete information, call The Hymn Society, 1-800-THE-HYMN.

BOOKS

Order from:
The WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-1111. Ext. 239/240.

Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

MIRIAM, MARY AND ME *by Lois Miriam Wilson. Wood Lake Books. Price $19.95.*

This delightful book is written by a former moderator of the United Church of Canada, Lois Wilson. She has put together a compendium of stories of women from the Bible, augmented by real life stories of struggles of women in Canada and in other lands and cultures.

Though the author recommends the stories be read by an adult to a child on a one-to-one basis, the preface for adults to each story giving the background and biblical reference are a mine of information and interpretation for us if we yearn to learn more of the impact that women have had on biblical history, and indeed world history.

One of the stories of women committed to justice fascinates me. It is a story from the Book of Numbers of five sisters who were prohibited from inheriting property on the death of their father, who had no sons. They petition Moses, who brings their case before the Lord, and the law is changed so that they can inherit and work the land. The story dramatizing this event is written in a way which will delight both young and old alike.

There is a story of "New Life", from a woman elder of the Curve Lake Indian Reserve in Ontario, a legend she tells of the Anishinabe native people, inspired by the empty tomb and the resurrection.

"With or Without a Cross" is a story of Christians in China who after the 1950 revolution met in homes to worship, part of God's faithful community in China. The story is told from the perspective of a ten-year-old girl, and how she felt about their "house church".

This is both a marvellous story book for children, and an inspirational resource for adults.

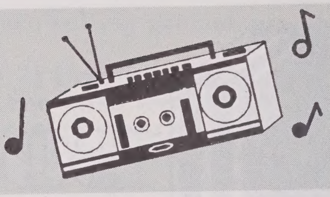
Kass Whitefield

FREELANCE WORKERS WANTED

Openings for occasional freelance work to give professional leadership in Mission and Christian Education in the Synodicals of British Columbia and in Quebec and Eastern Ontario.

For further details contact: The Executive Secretary, Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, ON M3C 1J7. Phone: (416) 441-1111.

CELEBRATING YOUTH



Church Camping

A traditional piece of correspondence at the Fall executive meetings of many of the Presbyterials in which I serve, is a thank you note from a child whom the Presbyterial has sponsored at one of our summer camps.

The child usually expresses not only thanks, but also details some significant event such as a water regatta, a "one utensil meal" or a closing campfire worship. They may also refer to "Sport" or "Woody", the camp counsellors, and the friends made from among the cabin mates.

The children have caught three of the essential purposes of a Christian camp - experiencing God's presence while being in the midst of God's creation; being part of a close-knit community; forming long-lasting friendships.

During the morning devotions I asked a group of young campers how do we listen for God. A six year old replied, "First, you have to be silent." Yes, in the quiet of the wilderness, it is natural to be silent. In silence, we are more attuned to the voice of God, more sensitive to God's pleasure, more aware of God's creative power.

I have heard some say that because they live close to or in the midst of a wilderness area of Canada there is no need for on-site camping as the children and youth already have an appreciation of their environment. The children who write the "thank you" notes do not mention the beautiful trees or even the chipmunks who cross their paths. They remember the community events.

Photo: Lynda Reid

- Dorothy Lake Camp, 1991

Camp puts the children into a community that share joys and tensions, laughter and tears, singing and shouting. Children and young people learn to respect one another's gifts and differences and build on these to form a community that is special and memorable.

The third item in the note speaks about a special friend. It is this special friend who will encourage the child to return to the same camp year after year. It is these friends who will most likely be counsellors at that camp in the years to come. It is these same friends who will most likely serve on a camp committee in the future. The Rev. Wally Little, Cambridge, Ontario, addressed a Synod meeting on the theme "Theology of Camping." One of the points he made was that the camping program of our church *is complimentary to* not *in competition* with the local church's educational program. He said that many of the important "teachable moments" of theology happen in a camp setting

Church camps reach young people in significant ways. They are influential in building them into leaders for the church. Church camps give children and youth an opportunity to explore and live the gospel of Jesus Christ.

At least one Presbyterian camp is located in each Synod across Canada. Now is the time to encourage children and young people to participate in a summer camp. Most of the camps also offer a leadership training camp for youth. Brochures and registration information is available through your local church.

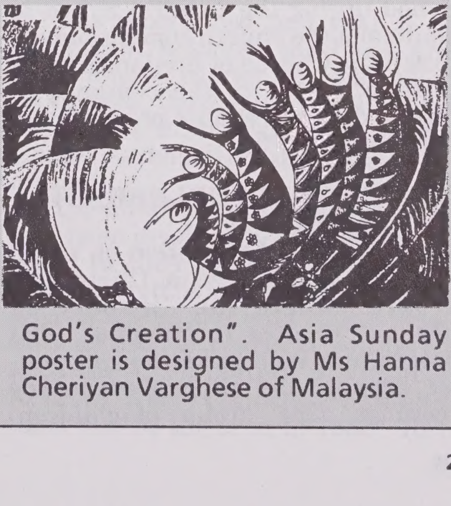
Camp does not end at age 14. Each camp has a committee that gives people a variety of opportunities to serve. Each camp also offers financial aid to children who cannot otherwise afford to go to camp. There is a growing need for this service and camps appreciate donations to the campership fund. Many of our groups, Presbyterials and Synodicals as well as congregational groups sponsor children to summer camp. Church camping is an experience of being the church, an experience of being close to God and an opportunity for one to grow in faith. As we quickly approach another camping season think about what you can do to support this vital ministry in our church.

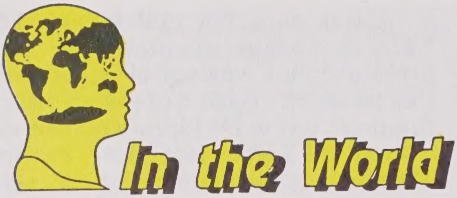
Lynda Reid,
Area Educational Consultant

Christian Conference of Asia
ASIA SUNDAY
23 May 1993
Caring for God's Creation

Ever since 1974, the Sunday before Pentecost has been celebrated as ASIA SUNDAY by the member churches/council of the Christian Conference of Asia CCA, and its ecumenical partners. The event marks the founding of the East Asia Christian Conference EACC [now CCA] on 14 May, 1959.

This year, drawing Churches' attention to the hazards of environmental degradation, and seeking its response to the challenge of nature conservation, the theme of ASIA SUNDAY is, "Caring for God's Creation". Asia Sunday poster is designed by Ms Hanna Cheriyan Varghese of Malaysia.





In the World

NESTLÉ BOYCOTT INTENSIFIED

At a meeting in London (2 December), delegates of the International Nestlé Boycott Committee (INBC), representing 14 countries, called for intensification of the boycott of Nestlé products. Despite its promises in 1984 to restrict its marketing practices, Nestlé - which controls over 50 per cent of the $8 billion world baby milk market - still uses tactics such as free supplies, inducements to doctors, direct advertising and misleading information for health care workers and governments, often under the guise of breastfeeding promotion, to maintain and expand its market share, according to a press release from INBC.

Speakers at the meeting included Robert Smith, Director of UNICEF UK, and Archdeacon of Leicester David Silk, who supported a motion by the Oxford Diocesan Synod urging the General Synod to challenge the church commissioners to sell the Church of England's £1.69 million shares in the company if Nestlé does not end its promotion of baby milk. [EPS]

CUBAN YOUTH CELEBRATE CHRISTMAS

The Christian Association of Youth in Cuba celebrated a Christmas programme in the "Hubert de Blansk" theatre in Havana. The programme included five youth music groups, and Bible and poetry readings. One group of children made a representation of the birth of Christ accompanied by choirs from the Presbyterian Church.

The programme closed with the public singing the hymn "Noche de Paz" (Night of Peace). This was the first time since 1959 that such an event happened in Havana. Hector Mendez, secretary general of the association and a member of the WCC Central Committee, expressed his hope that new doors would be opened for proclaiming the gospel in Cuba. [EPS]

SOUTH AFRICA MONITORING TEAM

Two Canadians left February 13 for South Africa, where they will work for the next month in the Ecumenical Monitoring Program in South Africa (EMPSA). They are Bill Fairbairn, the executive director of the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) and Patti Talbot, co-director of the Canadian Churches' Forum for Global Ministries and member of the Southern Africa Working Group of the Inter-Church Coalition on Africa (ICCAF).

Mr. Fairbairn and Ms Talbot will spend time in Johannesburg and other parts of South Africa monitoring South Africa's difficult transition to non-racial democracy. Areas of attention include the conflict between elements of the African National Congress and the Inkatha Freedom Party, and negotiations with the white-minority government. Four other Canadians have already participated in the monitoring program. Two more are scheduled to go April 16: Garth Legge of the United Church of Canada and Paul Bruer of the Evangelical Lutheran Church in Canada.

EMPSA is an ecumenical church initiative rooted in church structures; it is funded by churches around the world, including Canada. It works in association with other monitoring, research and service groups through the Network of Independent Monitors. [CCC]

CCC NAMES ACTING GENERAL SECRETARY

Very Rev. Bruce McLeod, president of the Canadian Council of Churches, announced today that the Rev. Clarke Raymond will be Acting General Secretary of the CCC.

Mr. Raymond retired in 1991 after nearly 30 years of service in the national office of the Anglican Church of Canada. As Executive Director of Program for two decades, he was closely involved in aboriginal issues, ecumenical social justice coalitions, women's concerns, clergy-lay continuing education and other challenges which have engaged the churches. He was ordained in 1952 and served as a parish priest in the diocese of Niagara before joining the national staff of the Anglican Church in 1963.

Mr. Raymond has served the ecumenical community in several capacities, notably as chair of the CCC Commission on Justice and Peace and chair of the Coalition Administration Committee.

Mr. Raymond will work with the CCC on a flexible half-time basis while the search for a new general secretary continues. The previous general secretary, Dr. Stuart Brown, resigned in February.

LUBICON CLAIM FULLY ENDORSED

Cutting the flow of oil and gas royalties from operations on land belonging to Alberta's Lubicon Indians may move federal and provincial governments to resolve the band's long-standing claim, says the report of an independent commission.

The Lubicon Settlement Commission of Review presented its report at a news conference in Edmonton on March 12. The commission is a non-partisan citizens group established in 1992 to help break the impasse in negotiations between the federal government, the province of Alberta and the Lubicon Lake Indians of northern Alberta.

The commission recommended that all royalties be held in trust, starting immediately.

"This is to develop an incentive to conclude negotiations quickly," said Jennifer Klimek, co-chair of the commission, which has reviewed the stalled negotiations between the Lubicon band in the Peace River area of north-western Alberta and the federal and provincial governments.

The commission also endorsed the Lubicon band's $100-million compensation request, recommending it be shared equally by both levels of government.

The report also said that if an agreement between the band and governments cannot be reached in six months, the dispute should be referred to a third party, such as the United Nations Human Rights Committee.

Canadian church leaders have long been involved in the Lubicon issues. In 1984 and again in June of 1992, church delegations visited the area to assess the land rights negotiations and to reaffirm solidarity with the Cree Nation of Lubicon Lake. A World Council of Churches team visited the area in 1983. Rev.

Stan McKay, moderator of the United Church of Canada, recently described conditions at the Lubicon settlement of Little Buffalo as similar to conditions in the third world.

INTERNATIONAL MINISTRIES

INDIA

Our support for Presbyterians Sharing...is sending **Jill Sullivan** to India to provide three months of intensive health training. Head of the Victorian Order of Nurses' Palliative Care Team in Ottawa, Ms Sullivan is in demand as a workshop leader in North America and Europe, teaching both AIDS care and palliative care. She has taken a three-month leave of absence from her job to conduct workshops and health education projects organized by the Church of North India.

MAURITIUS

The **Rev. Rodger and Mrs. Donna Talbot**, after years of faithful service to our church, volunteered to work with the Presbyterian Church in Mauritius. Rodger will be our church's contact person for churches in Africa.

CANADA

Through Presbyterians Sharing...we're improving the report cards - and the future - of more than 40 children in downtown Montreal. Our partnership with the Anglican Church of Tyndale-St. George's provides a tutoring and homework programme in a setting of Christian caring and sharing. Cooking, drama, sewing, arts, crafts, music, and environmental awareness projects teach the children skills, but also impart the value of working together for change and betterment. The staff works with volunteers from various cultures and traditions, teaching the children to appreciate God's human rainbow.

PERSONAL SECURITY POUCH

- quality canvas three pocket fanny pack
- loaded with the power of a 104 decibel alarm
- when activated alarm emits piercing sound
- alarm can be triggered by pulling a pin attached to the pack
- available in adult or children's size.

Order "The Pouch Plus" by sending $34.95 plus $3.90 shipping and handling to J. C. MacKay and Associates, 1254 Ethel Street, Kelowna, B.C. Canada V1Y 2W7. Satisfaction guaranteed or money refunded.

While Glad Tidings has a "no advertising" policy the Editorial Committee agreed to print an item on "The Pouch Plus", developed after the highly publicized abduction of 3½ year old Michael Dunahee from a Victoria, British Columbia school yard. Michael was taken while playing within a few yards of his father.

The pouch is seen as a means of discouraging crimes against women, children, seniors, the handicapped...virtually anyone who is susceptible to criminal attack.

HONORARY MEMBERSHIPS - 1992

B

Beirnes, Marguerite
Listowel, Ontario

Bothwell, William
Orangeville, Ontario

Brewer, Janet
Toronto, Ontario

Brisbin, Helen
Guelph, Ontario

C

Crowder, Catherine
Guelph, Ontario

D

Darch, Peter (Rev.).
Guelph, Ontario

Dikland, Grace
Morrisburg, Ontario

Douglas, Mildred
Glenarm, Ontario

F

Fenelon Falls Group
Fenelon Falls, Ontario

Fraser, Mary
Dunvegan, Ontario

Fraser, Paula
Vankleek Hill, Ontario

H

Hall, Ann
Weston, Ontario

Hall, Holly
Millbrook, Ontario

Hamilton, Ruth
Hamilton, Ontario

Hood, Kay
Deseronto, Ontario

K

Kyle, Lillian
Avonmore Ontario

L

Lamb, Jean
Morrisburg, Ontario

Lothian, Jean
Vankleek Hill, Ontario

M

Mackie, Janette
Calgary, Alberta

Mackie, Rose
St. Lambert, Quebec

Martin, Robert (Rev.)
Vankleek Hill, Ontario

Martin, Ruth
Vankleek Hill, Ontario

Minow, Shirley
Port Colborne, Ontario

Muirhead, Janet
Agincourt, Ontario

Mc

McCullough, Dorothy
Deseronto, Ontario

McLachlin, Muriel
Dresden, Ontario

McPherson, Evelyn
Lambeth, Ontario

McTavish, Joyce
Dresden, Ontario

S

Scott, Emily, C.
Toronto, Ontario

Shorting, Marjorie
Agincourt, Ontario

Stewart, Jessie
Dunvegan, Ontario

V

Vallance, V. (Mrs.)
Coquitlam, B.C.

W

Whitmarsh, Peggy
Willowdale, Ontario

Wilmot, E. (Mrs.)
Hamilton, Ontario

CERTIFICATE OF RECOGNITION 1992

Carla Deeves, Calgary, Alberta
Anne Little, Hamilton, Ontario
Jennifer Dauphinee, Sarnia, Ontario
G. Duncan, Sterling, Ontario
Brian Long, Sterling, Ontario
Lorie Dunbar, Finch, Ontario

Forward In Faith

Delegates from across the WMS (WD) will meet at Knox College May 16-19 to conduct the business of the Women's Missionary Society. The prayers of all members are needed to ensure that Council's deliberations will reflect God's love.

A concern has been expressed that we seek new members in our groups simply to have another source of funds. However, when we look at the work that has been accomplished over the years, it becomes clear that the WMS has much to offer people -- the opportunity to serve, to be a vital part of the Presbyterian Church in Canada, to grow spiritually and to gain greater confidence in what can be done with God's help, and to gain an understanding of our aim and purpose.

Words in a little calendar "the past is my heritage, the present is my responsibility, the future is my challenge", vividly portray the WMS. Looking at what was done by those who went to many other lands, who established the early western hospitals, the service to newcomers, we see a valiant heritage; looking at what is being done today, whether in Canada or abroad, we see a resolute responsibility; looking at the future we see an awesome challenge. Are we able to pick up that challenge and fly with it, or are we so heavily laden with fear of being unable to achieve objectives that we resign ourselves to failure?

Paul's letter to the Ephesians (as the writer in the Serendipity Bible for study groups states) "takes us to the mountaintops of Christian truth and invites us to look at the breathtaking view!" There are many parts of that Epistle that can help us go "forward in faith" to meet the challenges in our future. It can be breathtaking!

****

Attention: Financial Update

Up to March 31, the 1993 givings for our work received at 50 Wynford Drive were $113,693 and expenses amount to approximately $285,000. Before 1993, there was usually a bank balance on which we could operate for a short time without panic. This year, because we were forced to draw on capital to meet our 1992 commitments, there was no cushion to work with and *so we will be forced to draw further on our capital funds.* As with any household, we try to meet our commitments as they occur and, as with any household, regular income is required. Members, groups and Presbyterials are being urged to commit a regular monthly amount in order to allow us to keep use of capital funds at bay.

Remember:

ANNUAL WMS COUNCIL MEETING

Knox College, Toronto

May 16-19,1993

Theme: ***For Such a Time as This***

Opening Service:

May 17 at 7.30 p.m.

In the Society

PRESBYTERIAL

On February 25, 1993, **Westminster** Presbyterial held their Annual Meeting at First Church, New Westminster, B.C. "Lent - what does it mean to me?" was the theme.

The Rev. J. Kevin Livingstone gave a very inspiring message from II Samuel 9. The meeting was constituted by President Nancy Bell.

Synodical President, Yvonne Calderwood brought greetings from Synodical, and there was an impromptu skit on "Jubilee '93".

A book display from a local bookstore was set up by the Rev. Rosanne Stewart, with books and devotions for lent.

The afternoon hymn-sing was led by Ernestine Allen, followed by a service of remembrance conducted by Grace Murdoch.

The new officers were installed by Yvonne Calderwood. Guest speaker, Murat Kuntel, a native of Turkey, told of his conversion from the Muslim faith to Christianity.

West Toronto Presbyterial held its Annual Meeting February 20, 1993 in Weston Church, Weston, Ontario, Ruth McCombie, President, presiding. The Rev. Joyce Pickering, minister of Weston Church conducted the service of worship based on the theme "To the glory and praise of God" (Philippians 1:11). Pat Sibley of Weston Church was soloist accompanied by Helen Cooper.

An honorary membership was presented to Beverly McWhinnie by Elizabeth Heath on behalf of the Presbyterial. An honorary pin was given by Joan Best on behalf of their group, St. Andrew's, Islington.

Dr. Fraser and Mrs. Karen MacKay, guest speakers, told of their experiences while serving in Malawi. Rev. Pickering installed the officers for the coming year. Winnifred McWhinnie is president for 1993. Mimico WMS presented a Docudrama on the history of their WMS.

Superior Presbyterial held their 79th Annual Meeting at Lakeview Church, Thunder Bay, Ontario on February 20th, 1993. Kay Greer, President welcomed everyone.

The Evening Guild of St. Andrew's Church led in the opening worship based on James 2:17-20, the theme being "The Time Is Now - Put Your Faith Into Action".

Rene Gartshore from Fort Frances conducted a memorial service.

The Rev. Blake Carter, AEC led an in-depth study of mission, focussing on words to describe mission. The groups, with Profiles in hand, found one word to describe their particular worker. Each wrote their word on a large paper and together a large picture was formed of our sense of mission.

Blake brought greetings and a message from Jean Campbell, Synodical President, who through an accident was confined to hospital in Winnipeg.

Kay Greer was returned as President and the Installation of Officers was conducted by Olga Ferrier, 2nd Vice-President, Synodical.

The 79th Annual Meeting of **Calgary-Macleod** Presbyterial was held in Varsity Acres Church, Calgary, Alberta, February 5, 1993. The theme was "If you think you can" from Jeremiah 31, and the purpose was to tell the story of the growth of the WMS from 1864 to 1993.

The Communion Service and Service of Remembrance on the Friday evening was led by the Rev. M. Jean Morris, minister of Varsity Acres. The choir was under the guidance of Sheila Kirkland. A group of women took us through the first years in Montreal. On Saturday morning President Lisbeth Duncan opened the meeting and Jean Morris continued the programme. Three other groups took us through the changing years of the WMS until the present time. Anja Oostenbrink, AEC, assisted with the service and the new executive for 1993 was installed.

At the Annual Meeting of **Stratford-Huron** Presbyterial, Jason Fisher of Listowel showed slides of Nicaragua and spoke on the work that he, as part of Youth in Mission, did in that Central American country last year.

Mrs. Gordon Alexander of Mitchell presided for the meeting which was held in Knox Church, Stratford, Ontario on February 23, 1993.

Mrs. Lorne Proudfoot welcomed everyone on behalf of the Mary, Martha and Gordon WMS.

AEC Margaret Greig, led a discussion on the concerns of garment workers in Canada.

The afternoon program began with a sing-song, following which Mrs. James Evans, Mrs. Alister McIntosh and Mrs. Oliver McIntosh of Motherwell-Avonbank gave the devotions.

Florence Fawcett, North Easthope, gave the In Memoriam using a candle and a rose. The Rev. Turnbull of Harrington sang several solos accompanied by Mrs. Robert Dunseith.

Mrs. Larry White read a humorous, but thought-provoking column from the Goderich Signal Star giving an eight-year-old's impression of Christianity.

Jeanette Laing presented the McKerspey and Helen Gowlett Awards to Avonton COC and Explorers.

A Mission Event sponsored by the Presbytery Missions Committee and the **Montreal** Presbyterial took place on February 21, 1993 at Cote des Neiges Church, Montreal. The Rev. William Manson, minister of the church led the worship service. The Rev. Wally Hong welcomed us. The youth choir sang following which Lois Klempa, President of the Montreal Presbyterial read the scripture lesson.

Guest speaker was the Rev. Robert Faris who teaches at the Ricatla Seminary in Mozambique. He spoke of the work there and of the people living in a war torn country.

The Annual Meeting of **Waterloo-Wellington** Presbyterial was held at Westminster-St. Paul's, Guelph, Ontario on February 8, 1993, Gladys Robson extended a welcome from the congregation, and Synodical President Catherine Bray brought greetings. A thoughtful devotion on the theme "Live the Vision--Feed My Sheep" was given by Margaret Beale.

Guest speaker Tam Corbett, newly appointed Executive Secretary of WMS (WD), shared her thoughts on the concerns and the potential of the Society. She suggested that we remember the past, but not cling to it; that we be alert to the new opportunities God provides. She spoke of ways in which "older" women may serve and witness both to their own age group and to a younger generation.

AEC Lynda Reid announced the formation of the new Oak Ridges Presbyterial. Olive Anstice gave an update on Project Nicaragua funds.

"Making Mission Happen" was the theme of the Presbyterial of **Central Alberta** Annual Meeting held February 1, 1993 at Westpark Church, Red Deer, Alberta. Chairman Anna Cunningham welcomed everyone and Eileen Penner extended greetings on behalf of Westpark session. The devotional by the Rev. Gordon Cunningham was based on Isaiah 49:1-7.

Mary Duncan made a presentation on "Fair Wages and Working Conditions for Homeworkers Coalition." The coalition information provided questions to ask our retailer so we can check to see if they buy from suppliers who are not being fair to their sewers.

Guest speaker, Mickey Johnston spoke on the mission theme stressing areas where we as individuals can help or make a difference.

The afternoon closed with the installation of new executive by AEC Anja Oostenbrink.

The **Edmonton-Peace River** Presbyterial held their Annual Meeting on February 13 at Strathcona Church, Edmonton, Alberta. The theme for the meeting was "Healing". Guest speaker was Mamie Dawson, Chaplain at the Grey Nun's Hospital in Mill Woods, her topic "Healing, Body, Mind and Spirit".

Devotions were led by Catherine Leadbetter and Margaret Moar of Millwood Church. Anja Oostenbrink, AEC installed the officers for 1993. Millie Freeman, President, conducted a memorial service for members who have passed away during the past year. Mickey Johnston brought greetings from Synodical, as acting President in the absence of Norma Proudfoot.

LOCAL

At **St. Columba** Church in **Parksville, Vancouver Island**, B.C. the Joy Mahood WMS group held their first pancake supper on Shrove Tuesday.

With an enthusiastic group of helpers and a good turnout by the congregation and friends, the evening was very successful. As an added contribution to our mission support and another opportunity for fellowship, we are encouraged to make it an annual event.

IN REMEMBRANCE

Isabel Scafe,
Ailsa Craig, Ont.

Mrs. Margaret Bahm,
Dewars, Arnprior, Ont.

Mr. William Mantle,
St. Andrew's, Belleville, Ont.

Rev. David Mawhinney,
First, Brockville, Ont.

Miss Nora McNabb,
Knox, Cannington, Ont.

Mrs. Olive Caithness,
Mrs. Olive (Stephenson) Hoff,
Carberry, Man.

Mrs. Ethel Nichols,
St. Andrew's, Guelph, Ont.

Mrs. Reta M. Nixon,
St. George's, London, Ont.

Mr. Glenn Barry McConkey,
Westminster, Ottawa, Ont.

Mrs. Daisy McDonald,
Mrs. Ruby McRae
Portage la Prairie, Man.

Mrs. Janet Thompson,
North Caradoc, Strathroy,
Ont.

Mrs. Gordon (Blanche)
Cunningham,
Knox, Tara, Ont.

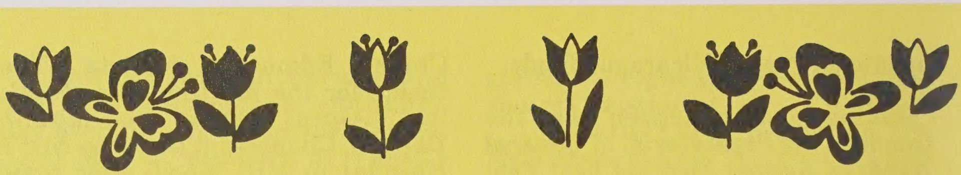
Mrs. Jean Goodfellow,
Knox, Teeswater, Ont.

Mrs. Ethel Brown,
Mrs. Sheena Kilby,
Mrs. Jan McClintock,
Mrs. May McKay,
Thunder Bay, Ont.

Mrs. Jessie Russell,
Armour Heights, Toronto,
Ont.

Mrs. Helen Jacobi,
Glenview, Toronto, Ont.

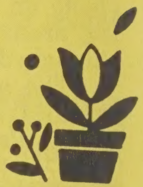
Mrs. Jessie Cormack,
Mrs. Wilma Wilkinson,
Trinity, Victoria, B.C.



Spring Gardening

In my soul's little garden
I tried to cultivate
The most exotic flowers
Of virtues, shiny, great.

But after all my trying,
The best I ever grew:
Were weeds, by me neglected,
Glistening in the dew.



Perhaps the heavenly gardener
Knows best my proper seed.
He made and loves the roses,
The orchids and the weed.

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Glad Tidings

June/July 1993

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Glad Tidings

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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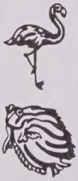


Cover Photo: Fr. Jeremiah Kelliher and Dominican children in barrio of Santo Domingo.

Photos: Cover and pp 3-11,14 -L.June Stevenson.

June 1993

Darkness and Light

On October 12, 1992, five hundred years to the day Columbus dropped anchor in search of gold and spices near the small island of Guanahani, I was in Santo Domingo, capital of the Dominican Republic. On Christmas Day, 1492, the Santa Maria ran aground on the island of Hispaniola which today is shared by the Dominican Republic and Haiti. The contact of European culture with the indigenous peoples of the Americas had begun.

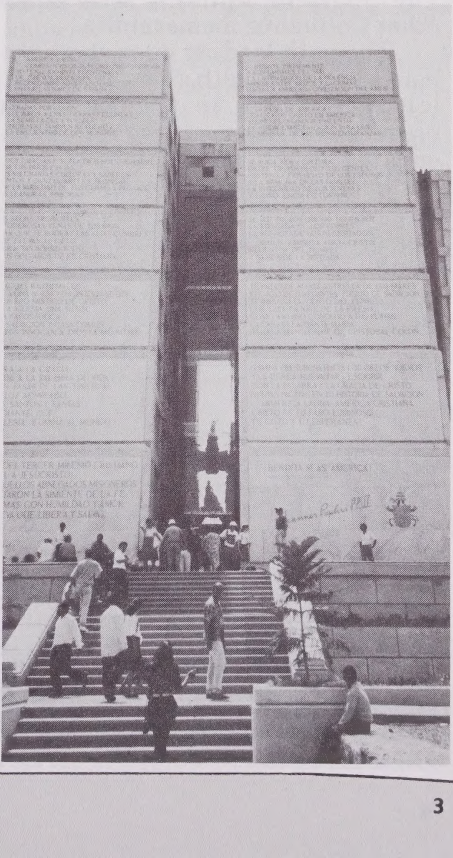
The poverty and struggles of the peoples of the Dominican Republic (described elsewhere in this issue) were profoundly disturbing. More disquieting, however, was the colossal memorial constructed by the government of President Joaquin Balaguer, the *Faro de Colon* (Columbus Lighthouse) to commemorate the 500 year anniversary. In the face of years of oppression and dehumanization, the lighthouse is an affront to the Dominican people. The huge sums spent on its construction - estimates range up to 100 million dollars - exacerbated their poverty and depleted the area of cement for the next two years. Thousand of families were put out of their homes.

The illuminated cross which the lighthouse beams into the night sky, casts a dark shadow over this Caribbean city. One hundred and fifty lasers send powerful rays that are said to reach Puerto Rico, over 100 miles away. This lighthouse, rather than illuminating the way for ships, may be a memorial to the darker side of discovery and conquest.

Across the street a wall built to hide the shanties of local residents from dignitaries attending the ceremonies was constructed with ornate crosses on top in keeping with the lighthouse design. The people call it *el muro de la verguenza,* the wall of shame.

Pope John Paul II was one of two heads of state in town when the lighthouse was opened and the Papal Mass, originally planned to be central to the October 12 celebrations, was moved to the 11th and held at the base of the lighthouse. The mass was marked with tension and contrast. The common people, some 70,000 of them, stood in a cordoned-off area well back from the altar where rows of clergy and well-dressed elite sat on a raised platform.

- Lighthouse, below. Note statues in centre: Queen Isabella above Christopher Columbus.



Plainclothed security moved among the crowds as helicopters flew overhead, and armed guards, posted on the lighthouse, stood out like miniature soldiers against the sky. The crowds waved flags and chanted over and over the quincentennial slogan, "Jesucristo ayer, hoy, y siempre" - "Jesus Christ yesterday, today and forever."

The following day, the actual 500 year anniversary - the Dia de la Raza - was a national holiday. Floral tributes arrived at the lighthouse which was closed to the public. Peering through an ornate gate guarded by what appeared to be a fourteen-year-old marine we saw a monument of Queen Isabella and one of Columbus over his purported remains which were transferred earlier that week from the Cathedral. The pharonic building will house other Columbus memorabilia.

The path leading up to the lighthouse is lined with flags from various countries. In the walls are plaques including one from Canada, donated for the 'celebration'.

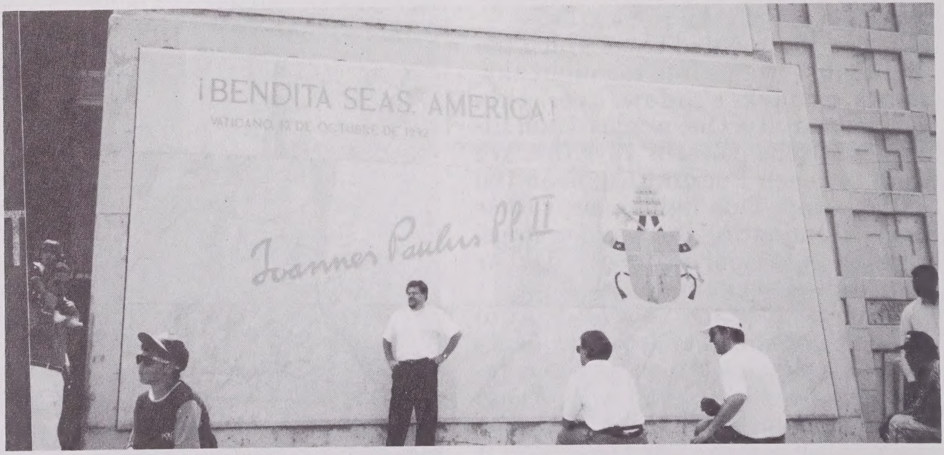
President Balaguer had hoped that dignitaries from around the world, including the King of Spain, would accept his invitation to the opening of the lighthouse. Protests over the 'celebratory' nature of the event mounted as opponents worldwide called for repentance for the genocide that occurred following the conquest. On October 12, the Pope was in Hiquez, to the east of the island far from the capital city, no dignitaries were in evidence and Balaguer himself was at the funeral of his sister.

Later, the Pope called on Natives "to forgive all those who...have been the cause of suffering for your ancestors and for you," adding, "In forgiving, we are renewed in spirit and our will is strengthened."

The Pope emphasized the celebration of 500 years of missionary endeavour and evangelization in the Americas rather than discovery and conquest.

The debate over whether Columbus "discovered" or "invaded" the New World will continue but the lighthouse will long stand as evidence of the eternal quest for material power and glory. Surely not what Jesus had in mind when he said, "Go therefore and make disciples of all nations." (Matthew 28:19a)

Jane

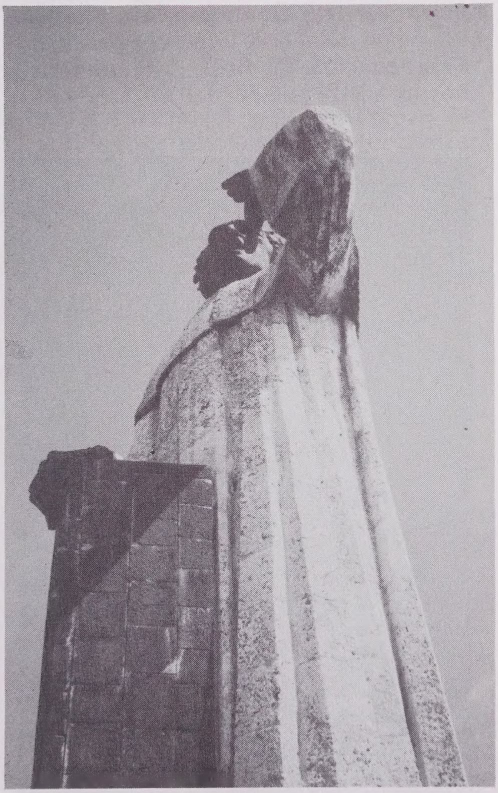


- Italian carver took three days to carve Pope's signature on lighthouse.

Pilgrim's Progress

For five weeks last fall, groups of Canadians travelled to the Dominican Republic to learn about and reflect on the legacy of Columbus.

by Jim Hodgson



- Statue of Antonio de Montesinos who denounced the Spanish in 1511 for their treatment of the native people.

We were not tourists; at least not the conventional, sun-seeking kind which residents of the Dominican Republic have come to know. We were modern-day pilgrims. Remembrance, reflection, repentance, and recommitment were the words that marked our pilgrimage there.

A week at a time for five weeks from late September until the end of October, people from across Canada gathered in the Dominican capital, Santo Domingo, during events marking the 500th anniversary of the arrival of Christopher Columbus in the Americas, and the Fourth General Conference of Latin America's Roman Catholic bishops (CELAM).

More than 200 people took part at one time or another during the Canadian Ecumenical Presence (CEP), as the pilgrimage was known.

Conscious of our roots, we called ourselves by the names of our nations: Mohawk, Gitksan, Ojibway, Micmac, Acadian, Québécois, Canadian, and others. We were joined by people from Guatemala, El Salvador, Brazil and Jamaica.

When we arrived in the Dominican Republic, we knew we were standing on ground made holy by the blood of its original inhabitants, the Taìno people. All the Taìno were killed within a few decades of the arrival of Columbus. For most of us, it took longer to learn that the blood of the poor is still being spilled today on this land, as Dominicans and their neighbours to the west in Haiti struggle for justice.

For Doris Anderson, of Shaughnessy United Church in Vancouver, awareness of the pain of struggle was both powerful and disheartening. Yet she also said her time in the Dominican Republic, in the company of others from throughout the Americas, was inspiring.

"As a Canadian from the United Church, I want to do something," she said.

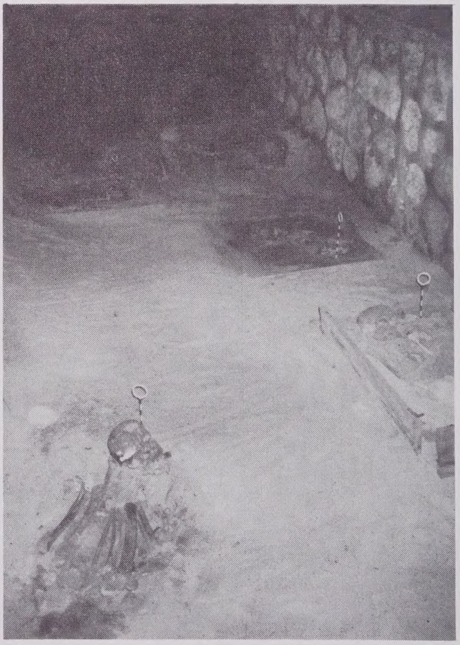
One of those who inspired Anderson was Manuel Casado, a young doctor who grew up in Capotillo, a barrio in the "belt of misery" that loops around the northern part of Santo Domingo. On five consecutive Sunday afternoons, our groups clambered up and down the barrio's steep paths. Casado, who gave up a traditional medical career to work in Capotillo, was one of our guides.

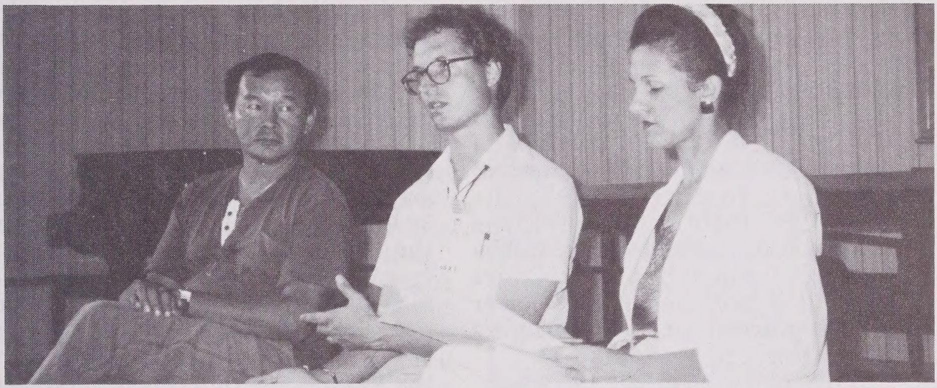
A Sunday afternoon in a barrio is a relatively relaxed time. People talk with their neighbours, play dominoes, wash clothes, and listen to music. Not like Mondays, when the pressure to make a few pesos selling vegetables and fruit from rickety tricycles becomes intense. Or when you have to go back to your job in the factory across the river - if you've got a job.

We Canadians smiled, shook hands, joked about our lack of agility, and tried out some Spanish. "The people here like you," Casado told us. "You smile a lot."

Later on those Sunday afternoons, we met with Casado and his co-workers in the Popular Action Committee. The committee works on issues of concern to the 100,000 people who pack the barrio's single square kilometre: garbage and sewage, and access to water, education, jobs and health care. They shared with us their vision for a better community. "The way Manuel spoke was very inspiring," said Doris after her return to Canada. "He shared his heart, and this is a precious gift. I feel concern for him, that his journey be a safe one."

- Dr. Manuel Casado, left and Jim Hodgson, on tour of barrio in "belt of misery".


- Taino burial ground, discovered in 1977 contains bones of original inhabitants, all wiped out within 100 years of Columbus' arrival.



- Gitksan Chief Wii Seeks with Jim Hodgson, centre, and Dominican Lawyer, Josephina Montas.

Casado told us the history of the barrio. "Capotillo identified itself as a community on April 24, 1965," he said. The date is that of a popular revolt which overthrew a military government. A week later, the revolt was crushed by the intervention of more than 40,000 United States marines.

For the organizers of the Canadian Ecumenical Presence, the visit to the barrios, especially meeting community activists, was an essential first step for the Canadian participants.

To understand the church and its mission in Latin America, you have to begin with the region's poverty. That's also been the starting point for much of the theological reflection in the region. The Latin American bishops' meeting in 1979 affirmed a "preferential option for the poor" - essentially a theology which said that the church's work and priorities would be directed first to the poor and powerless in society.

Sixty per cent of the population in Latin America lives in poverty. The Dominican Republic is somewhat worse off than even that bleak average. Here, 65 per cent of the people live in poverty, and 35 per cent of those live in extreme poverty. Life expectancy at birth is 66.7 years, and 83.3 per cent of adults are illiterate, according the United Nations *Report on Human Development.* The situation is much worse in countries like Haiti, for example, which share the island of Hispaniola with the Dominican Republic. In most of Latin America, there is also a tiny elite which is extremely rich. For many, poverty has led to a general lack of hope, or to dreams of escape to life in developed countries.

Poverty was also the starting point for the Canadian participants. History was another point of reference; the presence of native people among us, for example, profoundly affected how we spoke of issues raised by the 500th anniversary.

Aileen Rice is a United Church minister in Wasauksing, near Parry Sound, Ontario. She is Ojibway, and says she was profoundly affected by the group's visit to La Caleta, a Taìno burial ground. "It stopped my mind, in a way, to think that all the people who were there were killed. But we're still here. The people there now were mostly brought as slaves. And they're still slaves today, but in a different way."

Wii Seeks is a chief of the Gitksan nation in northern British

Columbia. Contact with Europeans has been relatively recent for his people - just over a century. Wii Seeks jointly led a session on forms of racism during which he shared the story of the Gitksan struggle to recover their identity, traditions and land base. In March 1991, the Gitksan and their neighbours, the Wet'suwet'en, lost a decision in the British Columbia Supreme Court which ruled that the colonial power had extinguished the native people's rights to the land in 1858.

Wii Seeks was among the speakers at a vigil of reconciliation and hope held one evening at the monument to Antonio de Montesinos, a priest who denounced the Spanish in 1511 for their treatment of the native people. About 200 people attended, in spite of threats from the police to use "deadly force" to stop demonstrations; police had already killed two people in previous peaceful marches against the 500-year celebrations.

A focal point for the protests was a giant lighthouse built by the Dominican government in honour of Columbus. The lighthouse, which shoots a giant image of an illuminated cross into the sky, is the final resting place of some bones which the Dominican government claims are those of Columbus. More than 30,000 poor people were evicted from their homes so that Dominican President Joaquín Balaguer could fulfill the dream of his mentor, former dictator Rafael Trujillo, who approved the plan for the lighthouse in the 1930s. The lighthouse was criticized as much for the evictions as for its cost, which Balaguer puts at $13.5 million; more objective estimates range upwards of $50 million.

- VISION TV crew on hand to tape the papal mass, October 11. L to r: Rita Deverell, Mark Haslam and Ben Sharp.

Another traveler was in Santo Domingo at the same time we were there, Pope John Paul II. There to open the CELAM conference, the Pope got caught up in the controversy. The Catholic church stated that it was celebrating only the bringing of the gospel to the Americas, not the so-called "discovery." In reality, those two aspects of closely related events proved virtually impossible to separate in the public mind. The Pope had been invited by Balaguer to open the lighthouse on October 12 - Columbus Day in most countries of the Americas. Instead, the Pope celebrated a mass behind the Columbus lighthouse a day earlier, on Sunday October 11.

The Pope struck two notes in his talk at the lighthouse which seemed contradictory to many. On the one hand he praised Columbus as a great admiral who wanted to spread Christianity in the lands he reached, and quoted him: "Put crosses in all the roads and paths, so that God will bless you." On the other hand, many local news reports focused on John Paul's comments about native people and said the Pope had apologized:

"May the awareness of pain and injustice inflicted on so many brothers and sisters, be, on this fifth centennial, the appropriate occasion to humbly ask for pardon for the offenses and to create conditions of individual, family and social life which permit whole and just development for all, especially for the most abandoned and dispossessed," he said. He then quoted Saint Toribio de Mogrovejo, who declared himself profoundly pained because "not only in the past have so many severe crimes and excessive acts been committed against these poor Indians, but many people today try to do the same." The Pope said these words, pronounced by Saint Toribio in Lima in 1582, still apply today.

Back in the barrio that afternoon, a Canadian reporter who had been at the papal mass asked our guide Casado how he felt about the Pope's presence at the lighthouse. "The mass should have been held some place else, but many people went anyway because of their faith," replied Casado. "The lighthouse itself should never have been built, not when people are so poor."

It will not be clear for weeks or months how the Latin American bishops have handled the questions of poverty and of their own history. Some appeared distinctly uncomfortable with the preferential option for the poor which they affirmed in 1979, and tried to mix it with a variety of other options - for the family, for youth, for the builders of a pluralistic society. Other bishops stressed that work with those groups should always begin from the perspective of the poor.

Most of the time, CEP participants, like the Dominicans, had little or no access to the official events or conversations. Some of us took the trouble to obtain media accreditation for the CELAM meetings and, through the news conferences, were able to report some information back to the rest of the group.

> ***"May the awareness of pain and injustice inflicted on so many brothers and sisters, be, on this fifth centennial, the appropriate occasion to humbly ask for pardon for the offenses and to create conditions of individual, family and social life which permit whole and just development for all, especially for the most abandoned and dispossessed."***
> ***Pope John Paul II***

Most Canadians didn't seem to mind missing the big events, however. We were finding our inspiration in the barrio where Casado and his group were working with the local parish to open a medical dispensary for the community. We were listening to the stories of the coffee-growers in El Cacao, and the cane-cutters in Consuelo. In these places, Christians know what their mission is. By sharing their stories, they told us a lot about what it means to be the church of the poor.

- Jim Hodgson is associate secretary for ecumenical education and communication at the Canadian Council of Churches. He was also a member of the Canadian Ecumenical Presence steering committee. Reprinted from ***Mandate****, January 1993. Used with permission.*

- June Stevenson, Editor and Ivy Howard, AEC for B.C. were among participants in CEP.

Popular Religion and Women's Liberation

by Ofelia Ortega

Because of the Reformed tradition in which I grew up, it has been difficult for me as a pastor to enter into the life and culture of my people in Cuba. I think that applies to other Christian traditions as well (including Cuban Roman Catholicism).

As Caribbean theologian Idrish Hamid says: The main theological emphasis in the Caribbean has been "imposed by one side and imitated by the other. God is a foreign god. The theology is Western theology, the form of government and the disciplinary laws are imported products. God is a god foreign to our people. In the religious imagination of our people he is a foreigner. Even the categories of our religious experiences are imports which do not reflect our native cultural experiences. We experience God as an outsider."

Nonetheless, it is interesting to see how the people have, little by little, created, recreated, and recovered the religious symbolism from which they draw help and support in developing the "culture of resistance" which enables them to survive in situations of oppression and marginalization. A few years ago I was invited to a baptism in Virgin of Regla parish, in a poor area of Havana. Regla is a black and mestizo district where the main religion of the people is a superstitious devotion to the saints. The chapel was full. The face of the Black Virgin could be seen, adorned and embellished by the people. Families filled the pews, one family to each pew - boys and girls, parents, aunts and uncles, brothers and sisters, grandparents. Before my astonished eyes I saw what we would call a "family baptism". The whole family was consecrating itself, but to what? The Virgin? The church? The saints? It was difficult to tell, but it was a communal, tribal ceremony such as I had never seen in our Reformed churches.

Did the priest understand what was happening there? Was he aware of the worship of that black, mestiza Virgin among the people? What relation is there between that Mary and the Mary brought to us by the missionaries and conquistadors? Christopher Columbus carried images of Jesus and Mary on his banners. He named the second island he discovered Conception, and on his second voyage he erected the first church to be built in the Americas, on the island of Santo Domingo, consecrating it to Jesus Christ and the Virgin Mary. Hernán Cortés also wore on his chest a gold chain with the image of the Virgin Mary with her beautiful son in her arms.

But the Mary of the gospels was transformed into "María Conquistadora" (Mary the Conqueror) by the colonizers. As Antonio Gonzáles Dorado points out: "The name is highly significant, because it demonstrated that the Virgin was qualitatively an integral part of the Spanish enterprise in the newly discovered territories - an enterprise of conquest, in the mediaeval Spanish tradition of the reconquest, which the missionaries tried to soften by calling it a spiritual conquest."

The Mary of the people is not the

The main theological emphasis in the Caribbean has been "imposed by one side and imitated by the other."

Mary of the conquerors, but the Mary who is free and who sets others free. The "religious oppression" brought by the colonization and the conquest found symbolic areas of freedom closely linked to the apparitions of Mary, who took a different name in each one of the instances of revelation adopted by different peoples in our region. The "Virgin de la Caridad" in Cuba is one such vision. In the midst of the ocean, the figures of the outcast black, the poor Spaniard and the hybrid mestizo (a trio representing the marginal cultures) are united in a single cultural identity.

The Virgin of Guadeloupe who appeared to Juan Diego in Mexico represents a whole cultural and religious symbolism regained by the people for the people. And it was to be an Indian, the symbol of the new Amerindian situation, who had the privilege to witness the appearances of the Virgin of Guadeloupe on the hill at Tepeyac, a place of worship in pre-Hispanic times and the starting point of the Christian faith in the mestizo world of Latin America. Juan Diego is a symbol of the poor and oppressed refusing to be destroyed by a dominant group.

Music and flowers are an essential part of this vision. The Virgin appeared on the sacred hill of Tepeyac (one of the four places of sacrifice in Central America, the sanctuary of Tonantzín, the Indian virgin mother of the gods). Her garment was light red, the colour of the blood shed in the sacrifices, the colour of Huitzilpochtli - the god who gives and preserves life.

The blood of the Indians had been shed on Mexican soil and had fertilized mother earth and once again red appeared, the colour of the east - the direction from which the sun rises victorious after dying during the night. The predominant colour in the vision of the virgin is the blue-grey of the cloak, which is the real colour of the gods of the native people. It was also the colour of Ometéotl, the origin of all natural forces.

- Monument to Columbus in Cathedral Square, Santo Domingo.

One of the prophecies made by native prophets and wise men was the appearance of stars on the cloak, ten years after the conquest, announcing the end of their civilization. Now the stars on the Virgin's cloak announced the beginning of a new age. The Virgin came of herself; she was not brought by the Spaniards. She came supported by heavenly creatures representing the beginning of a new age. And round her waist she also wore the black girdle of motherhood. She has a son and she offers him to the new world.

But at the same time, she asks that a temple be built. For the Indians, the destruction of their temples was the end of their civilization. The request for the building of a temple indicated the search for a new way of life. One civilization was drawing to a close, but another was emerging from mother earth, bringing blessing to the people. Popular religion can be alienating when it is used to justify and maintain the status quo, but it can be liberating when it is a source of unity and strength in the struggle for dignity. Among the poor of the earth, history is preserved and kept alive in the collective memory of the people, in songs, dances, poetry, art, and legend. All these are fundamental elements in popular religiosity.

For those who have power, history is something written down, but for those who have no power it is a living thing because their collective memory keeps on telling them that things are not as they should be. The powerful cannot destroy that memory because they don't understand it. In contrast to institutional religion, this devoutness is the people's area of freedom, cultural code which helps perpetuate a people's memory.

Juan Diego's vision reminds us of the words of Pope Paul VI in Marialis Cultus: "Mary was far from being a timidly submissive woman. ... On the contrary, she was a woman who did not hesitate to proclaim that God vindicates the humble and the oppressed, and removes the powerful people of this world from their privileged positions. ... Mary does not disillusion the profound expectations of the men and women of our time but offers them the perfect model of the disciple ... who works for that justice which sets free the oppressed."

Mary offers the men and women of our time the perfect model of the disciple who works for justice.

We know that Christianity was transmitted to America closely bound up with a European cultural heritage. So it was in a context of political and cultural violence that the Amerindian population came to know the message. When we speak of the oppressive elements which the church helped to introduce in the colonial process, we have to remember that its institutional, ritual, and theological forms cannot be detached from the cultural patterns of the age in which this process took place.

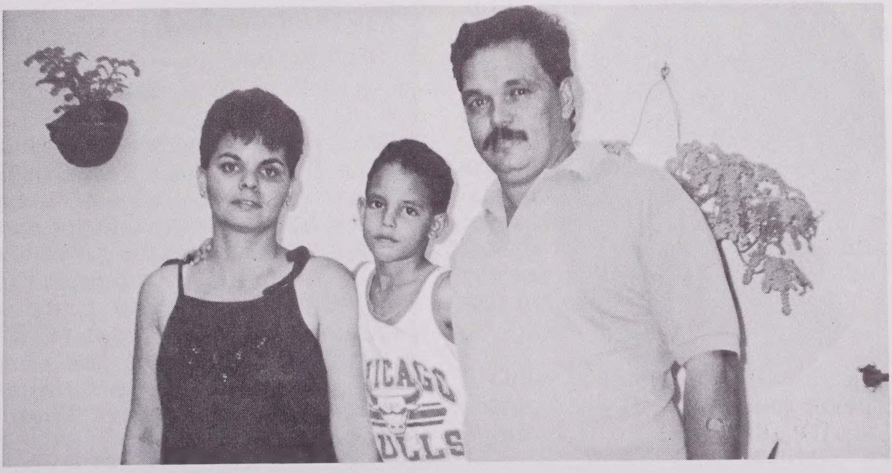
Through its educational work, the church helped impose patterns of socialization and moral guidelines which did not help people better understand the heart of the Christian message, nor show them more clearly the liberation which the gospel announces for all peoples and all individuals. As a group of theologians and pastoral workers said in commenting on material prepared for the October 1992 meeting of the Roman Catholic bishops of Latin America: "Male domination was reinforced by the power structure of the church and a profoundly patriarchal theology which set no value on the equality of God's children. We have to revise our traditional concepts of the role of women in society and envisage its organization in terms of the basic equality of the people of God. "The proclamation of the gospel to the poor and oppressed must constantly be open to hearing women's cry for emancipation."

...The discernment and insight of the poor women of the colonial period were also part of the thinking of those first leaders in the struggle for women's liberation, who bore witness that the Christian message did not contradict their aspiration to liberation. [EPS]

This item from EPS (Ecumenical Press Service) first appeared in the WCC publication, ECHOES. It has been adapted from the Life and Peace Review, a publication of the Swedish-based Life and Peace Institute. Ortega is on the staff of the WCC's Programme Unit on Unity and Renewal.

Profile: Dr. David Villalonga

Dr. David Villalonga is a missionary of the Presbyterian Church in Cuba relating to Provadenic, a community health program of the Baptist Convention of Nicaragua to which The Presbyterian Church in Canada also relates. He was sent by his church to work as a veterinarian with an agricultural project in Nicaragua. Dr. Villalonga has provided a very important service for the people of Nicaragua. Until the end of 1992 his work was funded through the U.S. based Heifer Project. Dr. Villalonga has been appointed by the Life and Mission Agency as associate staff in Central America. This maintains his status as a missionary of the Cuban church with financial assistance from Canada; this arrangement should be highlighted as a three-way venture in mission.

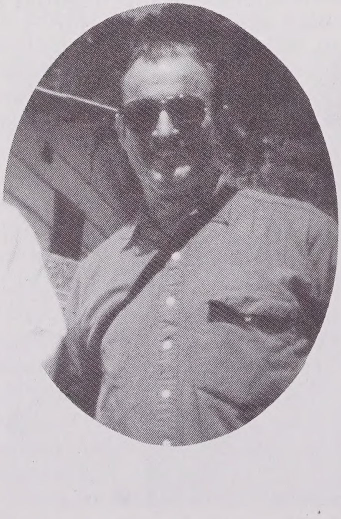


Dr. David Villalonga (right) with family.

Profile: Rev. Joe Reed

Eight years ago now (1993) the Presbyterian Church in Canada sent me to Central America and the Caribbean as "Area Missionary", to try to interpret the situation there to Canadian Presbyterians, to respond to "urgent human needs" (often natural or human-made disasters and human rights problems), and, under the direction of church partners there, to build new links between our church and theirs. Delegations of Canadians have arrived to see for themselves. Volunteers have been placed in churches to experience the reality long term. Relief and development projects have taken time. Personal links have been built.

Looking back, it seems a long road. I was born in Washington, DC where my father was, if you can believe it, an arctic scientist. As a high-school student, I lived in Montreal and then went on to study French at Duke University in North Carolina.



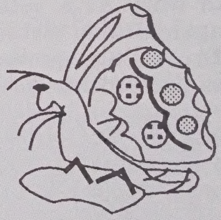
- Joe Reed, on the job, in Guatemala.

After completing an M.Div. at Union Seminary in New York and teaching in public schools in Harlem and Brooklyn, I served a parish in Croton Falls, New York. From there I went to my first overseas assignment: teaching English as a foreign language in a mission school in Ebolowa, Cameroon, West Africa.

I returned to North America for further study from which I was called to the parish ministry in Pierrefonds, Quebec and then on to serve as Presbyterian co-director at Tyndale-St. Georges, an inner city work of our church in Montreal. In 1985, I began my present assignment.

During study leave in 1991, I completed a paper on the history of various Latin American armies as well as military intervention in Nicaragua in the 1920's.

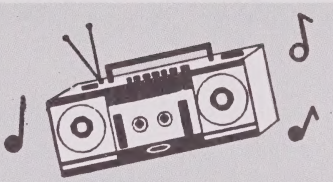
Attention: Local Glad Tidings Secretaries

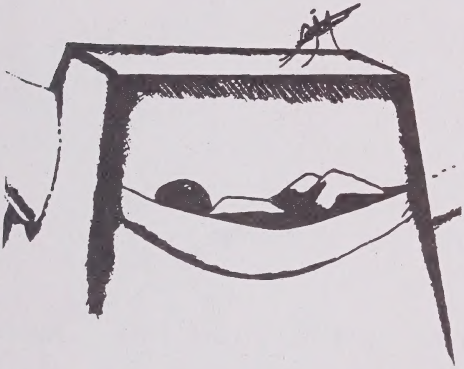


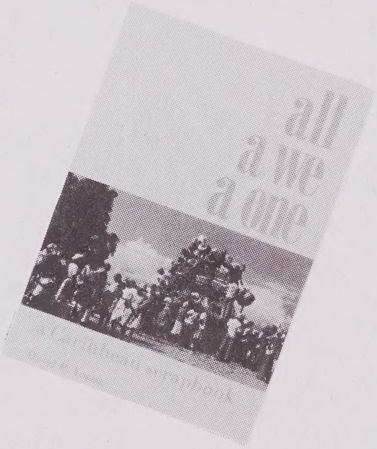
Has your group elected a new Glad Tidings Secretary? If so, please let us know by the end of July so that we can send our fall mailing (which will be mailed the beginning of August) to the proper source. Don't forget to include the name of the congregation and group number when corresponding. Thank you.

Circulation Department

CELEBRATING YOUTH







Offering Project 1993-94

What do mosquito nets and bibles have in common? They are both needed by Guyanese Presbyterians. That's what the money raised by this year's Offering Project will go towards. This project was selected in consultation with the Life and Mission Agency, and is being developed for the church by the Atlantic Mission Society and the WMS (WD).

In recent years there has been an upsurge of malaria in areas of Guyana. Entire communities have been affected. Amerindians are very vulnerable to imported diseases like malaria and thousands of persons have been affected. The pesky mosquito which carries the disease is the culprit.

Moneys raised will enable Guyanese to buy material for the nets and to sew them locally. Hammock nets will be sewn using patterns that have already been worked on by local people. Guyanese people would be responsible for the organization of this project and distribution of the finished nets.

It is hoped that the Offering Project will teach Canadian children about the importance of protection for Guyanese children against mosquitoes, and how the mosquito, which for North Americans is mostly a nuisance, is a health hazard in other parts of the world.

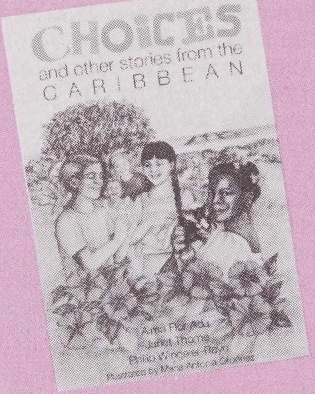
Information on bibles will be announced when it is available.

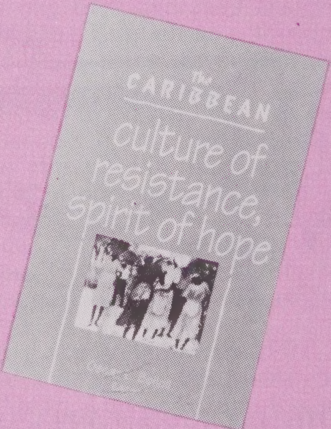
The Offering Project will provide opportunities for Canadian children to celebrate the Caribbean with games, activities, worship, etc. along with the regular study materials, if they choose to use them. The Children's Packet will include the Offering Project, as usual; however the Offering Project will also be sent out separately.

Order your Offering Project, at no charge, from: The WMS Book Room, 50 Wynford Drive, Don Mills, ON M3C 1J7. Telephone (416) 441-1111 Ext. 239/240.

Mission Study Resources

1993-94


CHOICES
and other stories from the
CARIBBEAN


The CARIBBEAN
culture of resistance, spirit of hope

GEOGRAPHIC THEME: CARIBBEAN

Adult Packet (G5090)
Basic Book, *The Caribbean: Culture of Resistance, Spirit of Hope*, Study Guide; supplemental material. **$18.00**

Children's Packet (C0327)
Book, *Choices and Other Stories from the Caribbean;* Teacher's Guide; Map 'n' Facts; Offering Project and supplementary material.....**$22.00**

Map 'n' Facts: The Caribbean **(G5091).....$5.70**

All A We A One, a Scrapbook **(G5092).....$7.95**

Videos: The Many Faces of the Caribbean (G5093)
1/2" VHS 58 minutes. An overview of life in the Caribbean today. Eight segments from 8 to11 minutes long. Study Guide included......**$39.95**

The Debt Crisis, An Unnatural Disaster (G5094)
1/2" VHS 28 minutes. Looks at the impact of debt repayment on people and social systems of Caribbean nations. Study Guide included.......**$39.95**

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Adult Packet
***Global Economics: Seeking a Christian Ethic* (G5095)**
A workbook for beginners: offers stories and exercises about ourinterdependent world with biblical and ethical reflection *(May be used for personal or group study)*.....**$9.15**

Video: *A Matter of Interest* (G5096)
1/2" VHS 13 minutes. Animated video explaining why the international debt keeps growing. Study Guide included.....**$19.95**

Youth To be announced.

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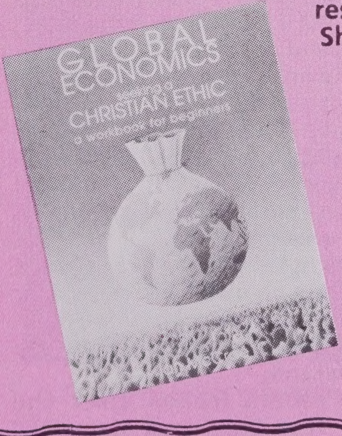
GLOBAL
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seeking a
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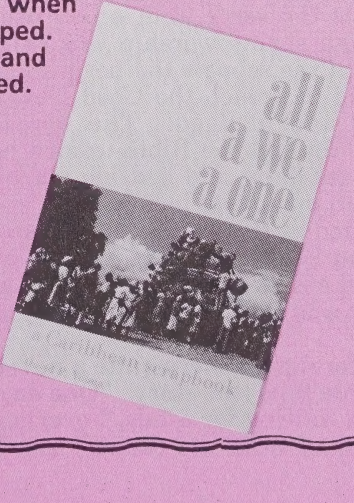
a workbook for beginners


all
a we
a one
a Caribbean scrapbook

(Prepared by Helen Tetley from papers, letters and articles by Hildur Hermanson in the Glad Tidings)

Hildur Hermanson - Miss Wash

Part II: The War Years

In Part I (Glad Tidings, May 1993) Hildur Hermanson, or "Hermie" as she was affectionately known to her friends, prepares for service in Taiwan. In 1932, Hermie sailed for Taiwan, beginning language training in preparation for her work at the Mackay Memorial Hospital. She then began full time work in the hospital, teaching nursing care along with the Christian faith.

In 1938 there were rumours of wars and concern arose because Taiwan was ruled by the Japanese and alliances were being made between Germany, Italy and Japan. In spite of this the work went on as usual. Though shrine worship was obligatory in the schools the hospital continued to preach the Good News in word and in deed. The hospital chaplain and the Bible women held services daily and bedside teaching was an important part of their work. Amazed at the kindness and care of the nurses and doctors, the patients would ask how this came to be, and again and again the gospel story was told.

Foreigners were quite a novelty. Hermie tells this story. "One day as I was waiting for a bus, I overheard a woman from the country ask the others standing by, 'Is this one of those foreigners? I have never seen one before. Where did she come from?' One of the men told her that I came from the hospital and that there were more foreigners there.

The woman looked at my shoes and remarked that they were beautiful and supposed that they were leather. I spoke up and said in Taiwanese, 'No, these are very bad looking shoes.' The startled woman exclaimed, 'How is it that she speaks our language?'

She then turned to me and asked 'How old are you?' I asked her to guess and she guessed twenty. I told her I was much older than that. The woman marvelled and asked the others how we stayed so young, our skin was so soft. Just then the bus came along and as we boarded the bus I heard one of the group say, 'It is the food they eat and of course they do not do a thing!' " Hermie chuckled to herself as she went to meet her fellow "lazy" missionaries.

Because of the Japanese occupation of Taiwan, it was necessary for the missionaries to speak Japanese. Just before the war broke out Hermie went to Japan to begin this study. Emergencies at the hospital brought her back to Taiwan on at least two occasions. At the end of 1940 it was agreed that all the work of the mission should be turned over to the Taiwanese and that the missionaries should prepare to leave the beautiful island.

While others looked after the selling of furniture and personal property Hermie was busy at the hospital arranging for senior nurses to carry on and assisting with the passing on of full autonomy of the hospital to a Taiwanese board.

At the end of December Hermie and Isobel Taylor sailed on a Japanese ship for Canada. After a brief period for reporting, deputation and rest, Hermie accepted the position of Superintendent of the Rocky Mountain House Hospital in Alberta. This was a small hospital founded by the Women's Missionary Society in what was then a small mountain outpost in Alberta. The war years were spent there where one of her crowning accomplishments was to get the Mission Board and the municipality to agree to turn over the work to the municipality. The community was growing and needed to take responsibility for the medical care of its own people. The hospital was not large enough and expansion was necessary.

While at Rocky Mountain House Hermie discovered the need of the nearby Stoney Tribe Indians who were caught without provincial help because "they were not Treaty Indians". Hermie tells the story this way. "I had to get some of my minister friends to help write the government and ask 'When had this particular tribe been at war with Canada that they would need a treaty? They have lived peacefully hunting and fishing, and later as civilization encroached on them by logging and mining.' Finally the Department of Indian Affairs sent a man to investigate the problem, and since that time the Stonies have had schools, medical care and other benefits."

- Hildur Hermanson, taken after the II World War.

The war years were not without their fun times. On weekends or when they had time off Hermie and her fellow nurses entertained young Commonwealth airmen from the nearby Penhold Station introducing them to hiking, skating and skiing.

When the war ended Hermie's thoughts turned again to Taiwan. After fifty years of Japanese rule, Taiwan was returned to China. The Taiwanese would have preferred a Protectorate until they were able to have their own people trained to rule themselves. But those who met with Stalin, Chiang Kai-Shek, Roosevelt and Churchill in Yalta did not consult the Taiwanese!

Missionaries were not being allowed back to China or Taiwan while workers under "Canadian Aid to China" were being recruited. In 1946 the Mission Board "lent" Hermie to that organization and, supported by the WMS, she sailed for Shanghai with four other Canadian Aid workers. There she assisted with the distribution of relief goods while waiting for a flight to Taiwan.

NEXT: Return to Taiwan.

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CCC SEEKS A HYMN TO CELEBRATE ITS JUBILEE ANNIVERSARY ♫

The Canadian Council of Churches is looking for a hymn text with suggested music or new music for use during the Jubilee Service of Celebration.

The service, marking the council's 50th anniversary, will be held September 25, 1994 at Yorkminster Park Baptist Church in Toronto. The theme of the service is "God renews us in love." (Zeph. 3:17).

Several committees of the council are working on various activities to be held in different parts of Canada to mark the anniversary.

The request for a hymn text comes from the Jubilee Service Worship Committee. The committee hopes to receive submissions of a hymn text based on the theme by March 1, 1994.

Reply to: Jubilee Worship Committee, Canadian Council of Churches, 40 St. Clair Ave. E., Ste. 201, Toronto, Ontario M4T 1M9

For more information, please contact: Jim Hodgson, associate secretary: (416) 921-4152

Forward In Faith

As promised, this column is endeavouring to keep you up-to-date on our financial picture as the year progresses. As of May 31, 1993 we had received $262,923 from all the various Presbyterials. Please keep up your good efforts.

Traditionally summer is vacation time and many groups do not meet during the months of July and August. This provides a reason for us to put off our givings until the fall schedule begins. However, some contribute the July amount with their June givings and then add their August donation to the September offering. This assists us in meeting commitments over that period.

Mission has many facets and we can be justly proud of what the WMS (WD) has accomplished. Our Area Educational Consultants provide tremendous support to Synodicals/Synods, Presbyterials/Presbyteries, groups, church school and youth leaders. The mission study material enables us to have a better understanding of current issues from a Christian viewpoint and challenges us to meet world-wide needs. Our contribution to the Life and Mission Agency supports workers at home and abroad. We are a vital part of the Presbyterian Church in Canada. We have the opportunity to plant seeds which can bring others to a knowledge and love of God, and we can nurture the plants that are already there. Let us go forward in the knowledge, "surely I am with you always, to the very end of the age" (Matt. 28: 20b N.I.V.).

OUR READERS Write

Dear June

We were very pleased to see "Easter" back into our Glad Tidings. That year you left it out and put "sex" in its place nearly made us give up on the Glad Tidings completely. We hope to see more of what the Glad Tidings is about in each issue.

Joan M. Anderson, Sadie Webster, Melda Francis, Queda Rummerfield, Joy Nobb, Donna Geissberg, Kathleen Lyons, Oakwood, Ontario

Re Moderator On Missions:

I was very pleased to read the write-up of our moderator on missions [March 1993]. I too feel we are too quiet about our groups. We should be telling more and more about the work of the WMS. For quite some time our Stamford WMS has had a "Minute for Mission" in the church service (once a month), and we have brought forth the different things that were happening in mission and in our group. Although the congregation was interested it didn't generate too many new members.

Like some we have tried to generate the Co-Ed group whenever we have a special speaker or dinner. We may interest a few men, but that is as far as it goes.

I feel missions is for everyone in the congregation young and old alike.

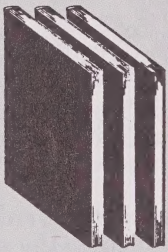
Our chief aim is to serve God. Love one another. Go and Tell. Faith in Action.

Beatrice J. Hearn,
Niagara Falls, Ontario

Thanks to Sophie Jackson, Sarnia, Ontario who writes: Keep up the excellent work. Glad Tidings might be short and sweet but a mighty Christian Witness!

- to Council Executive for hosting the wonderful retirement banquet on February 26.
- to the many people who attended the banquet representing the Society across the country, colleagues, friends, associates, executive members, present and former staff members.
- to those who wrote letters, sent FAXes, cards and made phone calls reminiscing and sending good wishes for my retirement (all nicely put together in a three ring binder).
- to those who contributed to the generous cheque (which I have already begun to use for travel)
- to those who chose the wood carving of the eagle (a tangible reminder of a wonderful retirement celebration)
- to the Society as a whole who supported me through the years in challenging work which gave me an opportunity to grow in my faith and hopefully help others grow in theirs.

May Nutt



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PRAYERS OF THE BIBLE FOR A FAITHFUL JOURNEY *by Elizabeth Caldwell and Earle Hilgert. Horizons for Presbyterian Women (USA). Price $4.50.*

The Bible study prepared for use by Presbyterian Women's groups in USA for 1993-94 is on the subject of prayer. The authors have presented nine study sessions giving examples of different types of prayer found in the Bible. These are explained in their original setting and then the members of the group are encouraged to consider how they can use the prayer for group and personal worship.

Each lesson focuses on a different kind of Biblical prayer and the lessons may be used in the order best suited to the group. For example, lesson three (Prayers of Thanksgiving) could be used in October and lesson four, which is based on the Magnificat, should be used during Advent. The study also includes a Prayer of Promise (Hannah's prayer for a child); A Prayer of Rejoicing for Forgiveness (Psalm 32); A Prayer of Dedication (Solomon's prayer for the dedication of the Temple); The Lord's Prayer; A Prayer of Complaint (from the book of Job); A Prayer of Intercession (Jesus' prayer in John 17); and A Prayer of Deliverance (Psalms 42 & 43).

The suggestions for Bible Study leaders were written by Elizabeth Caldwell who is one of the authors of the study. These are very helpful.

This is a very interesting and inspiring study which would be stimulating for group study or for personal use. Most of us want to enrich our prayer life. The authors encourage us to think about some of the great prayers of the Bible and learn from them. Each session concludes with an invitation to *Pray Together* giving us further examples of the kind of prayer studied in the lesson. Their aim is to expand our thinking about the meaning of prayer and the ways it can be used in group and in personal devotions.

The authors hope that new ways of talking about God will enrich your personal and communal prayer life. "May you grow in your understanding of God who is always seeking to be in relationship with us all."

Mary Peckover

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February 1993
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LIFE

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In the World

WOMEN INCLUDED IN PAINTING OF LAST SUPPER

The US-based *Episcopal News Service (ENS)* reports that the Uniting Church in Australia (UCA) is making a novel contribution to the Ecumenical Decade of the Churches in Solidarity with Women. The 17 March report says the UCA has commissioned four prominent Australian artists - including John Coburn, who designed the plenary backdrop at the WCC assembly in Canberra in 1991 - to submit design drawings of the Last Supper depicting the presence of women. One of the four will be asked to complete a painting based on his or her sketches. A brochure about the "Last Supper Project" says that the project will encourage a more inclusive and participatory church as well as help correct traditional Protestant "suspicion of visual arts", the *ENS* report said. [EPS]

GUYANA: MEETING ON DIALOGUE HELD

About 50 people representing the major religious groups present in the Caribbean region gathered in Georgetown, Guyana (4-7 March) for a meeting on *"Religious plurality and Caribbean liberation"*.

Organized by the Caribbean Conference of Churches and sponsored by the Evangelical Lutheran Church in America, the meeting brought together Christians, Muslims, Hindus, Baha'is and people of Afro-Caribbean faiths.

Addressing the meeting, Adolfo

Ham of the CCC reminded the participants of the necessity of listening deeply to each other as an important part of the process of dialogue. "The aim of dialogue is not reduction of living faiths and ideologies to a lowest common denominator, not only a comparison and discussion of symbols and concepts, but the enabling of a true encounter between those spiritual insights and experiences which are only found at the deepest levels of human life."

Another speaker, Ravi-ji, a Hindu writer and poet from Trinidad, affirmed that "dialogue demands love, harmony and service. Our faiths are leading us to other areas of human life. To be concerned only with one's own religion is a testimony of poverty."

Raouf Zaman, a Muslim from Guyana, said that the first step towards authentic dialogue is to recognize divine revelation in other religions and understand that we owe mutual respect to one another. He called for mutual respect and protection of places of worship. [EPS]

HAÏTIAN CHURCH DIVIDED?

Although exiled Haïtian President Jean-Bertrand Aristide may have won the hearts of the Haïtian people and the "church of the poor" that works with them, he has very few friends among the Roman Catholic Church hierarchy there, says a report appearing in the Peru-based *Latinamerica Press* of 4 March.

"There's a big split between the hierarchy and the clergy", the report said quoting Raymond Desjardins, a French-Canadian who has lived and worked in Haïti for twelve years.

The report added that the clergy tend to see Aristide as an expression of the will of the people and the only hope for social justice and a better life for the poor. On the other hand, the report added, the church hierarchy, for the most part, come from the privileged mulatto class and reflect the attitudes of the small Haïtian elite who see social change as a threat to their position.

Aristide became Haïti's first democratically-elected president in the first free and fair elections of 16 December, 1990 in which he won two-thirds of the vote. He was deposed by the military on 30 September 1991. The report added that most of the grassroots clergy are pro-Aristide, while almost all the hierarchy are strongly anti-Aristide.

At the same time, Desjardins said, the army continues its human rights abuses which are targeted at pro-Aristide clergy. "There are a lot of people hiding in the country. When the army finds them, they beat them", he said and added: "Lots of parishes are without priests because the priests are in danger." [EPS]

VENEZUELA: CHURCH TO INVOLVE PEOPLE IN DEMOCRACY

Sensing a high level of public frustration, the Roman Catholic church is urging citizens to take an active role in bringing Venezuela out of crisis, says a report in *Latinamerica Press* of 11 March.

"The goal is to begin a slow but sure journey that will allow us to deepen democracy and make the changes needed to move toward a more just and humane society", said Bishop Mario Moranta of the Venezuelan [Roman Catholic] Bishops' Conference. [EPS]

HUMAN RIGHTS VIOLATIONS IN MEXICO

The Inter-Church Committee on Human Rights in Latin America (ICCHRLA) presented its 1992 Annual Report on the Human Rights Situation in Mexico on February 10, 1993 to the Parliamentary Sub-Committee on Trade, as part of the Sub-Committee's hearings on the North American Free Trade Agreement (NAFTA). In the report's recommendations, ICCHRLA calls on the Canadian government to:

"Condition consideration of the Canadian Parliamentary ratification process of the North American Free Trade Agreement on Internationally verified progress in respect for human rights in Mexico, including free and fair elections and a broad, public debate of the agreement in Canada."

ICCHRLA bases this recommendation on the report's findings which included reports of fraud in elections for governor held July 12 and August 2, 1992 in several states; 16,205 cases of violations and repression against political and civil opposition during the first three years of the Salinas administration; violent evictions, arbitrary arrest and detention, torture and extrajudicial executions, increased rural poverty and increased migration to urban centres due to the dissolution of the "ejido" (communal landholding) system; an increase in poverty levels: over 50% of Mexicans live in poverty, 22% in extreme poverty; among indigenous communities, extreme poverty reaches 56%; lack of respect for labour and environmental rights.

Based on these findings ICCHRLA concurs with human rights defenders throughout Mexico who describe the human rights violations in Mexico as being systematic and epidemic, permanent and structural.

COLOMBIA PRESSED ON HUMAN RIGHTS

Four Canadian church representatives were in Colombia in late January to press the Colombian government on human rights issues and to support Colombian human rights workers whose lives have been threatened by paramilitary death squads.

The Canadians travelled on behalf of two ecumenical coalitions: the Inter-Church Committee for Human Rights in Latin America (ICCHRLA) and the Inter-Church Committee for Refugees (ICCR). This group included Lee Ann Purchase, Presbyterian Church in Canada.

The delegation was in Colombia to express concern for the human rights situation in the municipalities of San Vicente de Chucuri and El Carmen, in the north-eastern department of Santander, and to support the efforts of non-governmental organizations in Barrancabermeja to re-open the peasant hostel (Albergue Campesino) which has received hundreds of peasants who are displaced by violence in north-east Colombia.

"We went to Colombia to support people whose lives are threatened because they speak the truth about what is happening in San Vicente and in El Carmen," said Jim Hodgson, Canadian Council of Churches' Staff. "People like the mayor of San Vicente and members of the Intercongregational Commission for Justice and Peace can be helped when we draw international attention to the problems there."

"Canada is developing closer commercial ties with Colombia," said Bill Fairbairn of ICCHRLA. "We believe establishment of these ties should be conditional on a demonstrated improvement in the human rights situation in Colombia."

HAITI BLOCKADE SOUGHT

The president of the Jamaica Council of Churches, Most Rev. Samuel Carter, S.J., has called on the government of Jamaica to endorse a complete naval blockade of Haiti until democracy is restored to that country.

In a letter to Prime Minister P. J. Patterson, Carter cited the continuing human rights abuses in Haiti and the flagrant disdain with which the present *de facto* government in Haiti has treated the negotiating efforts of the United Nations and the Organization of American States.

Meanwhile, the report of an ecumenical delegation to Haiti has reiterated that human rights abuses in the country continue to escalate. A five-person team sponsored by the World Council of Churches and the Caribbean Conference of Churches was in Haiti in late November.

The report said the delegation witnessed a strong determination among ordinary Haitians to accept nothing less than the return of the elected government of President Jean Bertrand Aristide.

The team called for urgent church and international ecumenical pressure on governments, regional and international bodies to hold the government in Haiti accountable for grave human rights violations. - *Entre Nous*, Vol 4, No 1.

INTERNATIONAL MINISTRIES

CANADA

In just a few years Markham (Ontario) Chinese Presbyterian Church has grown from a small mission to a strong congregation. Under the leadership of the Rev. Gregory Y. N. Yu, the membership serves a rapidly-growing Chinese community in the area. Much financial and other support has come from the Toronto Chinese Presbyterian Church, and from you through Presbyterians Sharing.

KOREA

Fourteen members of The Presbyterian Church of the Republic of (South) Korea, including two ministers, have been imprisoned by the National Security Law and the Unlawful Meeting and Demonstration Law. Twelve others were recently released. The church thanks the people of The Presbyterian Church in Canada, and others, who have sent petitions to help bring the release of at least some of these prisoners of conscience. Rev. Moon, Ik Whan and Rev. Han, Sang Ryul are still in jail. The General Secretary of the church in Korea asks us "to share their sufferings and to pray for them again and again. It is very comforting to know that friends are thinking of and care for them."

EMPLOYMENT OPPORTUNITIES

Area Educational Consultants for work in Mission and Christian Education in the Synodical/Synod of Quebec and Eastern Ontario and Synodical/Synod of British Columbia.

Applications will be received by the Executive Secretary, Women's Missionary Society (WD) of The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 until July 31, 1993.

Job Descriptions available upon request.

In the Society

SYNODICAL

The Annual Meeting of **British Columbia** Synodical was held March 21-23, 1993 at Gordon Church, Burnaby with President Yvonne Calderwood presiding. The theme was "Justice and Mercy".

A Mission Awareness program was held Sunday evening. Bruce McAndless-Davis, gave a slide presentation on South Africa, where he spent four months as a Student Summer Appointment and the Rev. Neville Jacobs and the Rev. Sylvia Cleland spoke on "Native Concerns".

Bible Studies were held on Justice and Mercy. Youth Workers, Janet Tremblay and Rhonda Wilson, led one of the studies. Carol Stewart led the singing, introducing a selection of hymns on the theme.

Guest speaker, Tamiko Corbett, Executive Secretary of the WMS (WD) gave an encouraging address titled "What is the Lord saying to the WMS in 1993?".

Mrs. Corbett installed the officers and the Rev. Charles H. Scott conducted the closing worship and Communion Service.

PRESBYTERIAL

The annual meeting of **Kamloops** Presbyterial was held in Vernon, B.C. March 1 and 2. Opening worship was conducted by the Rev. M. Reside who, with members of the Vera McCullough WMS gave a warm welcome to the visitors. Monday morning was devoted to "looking back" and the afternoon to Bible Study under the main theme of Jer. 29:11, "I know the plans I have in mind for you."

Four groups discussed one of four scriptures and brought their suggestions to the whole group after tea. Monday evening, AEC Ivy Howard talked of her visit to the Dominican Republic last fall and was given a cake to celebrate her impending retirement. Tuesday morning was time to "look forward" and Yvonne Calderwood, Synodical President, installed the new executive.

The Annual Meeting of **Saskatoon** Presbyterial was held at Parkview Church, Saskatoon, Saskatchewan, February 20, 1993. President Marjorie Wiseman presided.

Worship was led by the Rev. Dr. Michael Tai. The Rev. Jim McKay brought greetings from the Presbytery of Northern Saskatchewan. Margaret Dawson coordinated the Mission Update discussion groups.

The afternoon session began with a hymn sing led by Yoka de Bruijn, assisted by Margaret Coulter. The theme of the day "Racism", was reflected in the challenging presentation by the guest speaker, Dolly Pratt, a Native Elder.

The installation of the 1993 Executive was conducted by Margaret Campbell and closing worship was led by Jean Ives.

The Annual Meeting of **Brandon** Presbyterial was held in First Church, Brandon, Manitoba on February 17, 1993 with president, Edith Dunsmore, Neepawa, presiding.

Holy Communion was celebrated with the Presbytery of Brandon meeting at the same time.

The theme of the meeting was "Middle East - the Mosaic".

Guest speaker was the Rev. Peter Bush, Flin Flon, who gave an illustrated talk on his visit to Turkey last summer.

AEC Blake Carter gave an account of his year's work and spoke on World Development directing attention to a display table.

In the absence of Jean Campbell, Synodical President who was in hospital, Mr. Carter installed the officers for 1993.

Gloria Kennedy led in a sing song after lunch and the group from Neepawa led the closing devotions.

The Fall Rally of **East Toronto** Presbyterial was held October 19, 1992 at St. Andrew's, Aurora. The theme was "Future with Hope".

Guest speaker was Adrian Sieunarine, a student at Knox College. Adrian spoke on his experiences while serving a summer term in Guyana.

This was a time of farewell for the groups leaving East Toronto and going on to Oak Ridges Presbyterial. A special song was sung and President, Noreen Marshall, wished them well. Fellowship and refreshments followed the service.

St. Mark's Church was host to the Annual Meeting of **East Toronto** Presbyterial on February 27, 1993. Opening worship was led by Jean Parkes on the theme "Rivers of Living Water".

Barbara McLean, Deputy Clerk of the General Assembly was guest speaker. She spoke on her involvement in the CUSO programme in Nigeria in the 60s and of her work with the General Assembly office. She brought both segments of her work together by reflecting on what it is to be a member of the Church of Jesus Christ.

Installation of the officers and closing worship was conducted by the Rev. Terry Hastings.

Lunch was served by the women of St. Mark's.

"Live the Vision" was the theme of the 79th Annual Meeting of **Vancouver Island** Presbyterial held in Trinity Church, Victoria, B.C. The Rev. C. Smyth welcomed everyone to Trinity. The Call to Worship was given by Glenda Hunt, with prayer by Helen Currie.

A meaningful Devotion, "Message and Prayer" was given by Ruth Smyth of Trinity. Following annual reports, a video "Coping in Africa" and lunch, a Hymn Sing was enjoyed. A moving memorial service was given by Winifred Black.

Guest speaker was John Parkinson, Director of "Live the Vision Campaign" for Vancouver Island Presbytery. He spoke of the need for a new spiritual vision and a commitment of stewardship.

The 79th Annual Meeting of **Montreal** Presbyterial was held in Knox, Crescent, Kensington & First Church in Montreal, Quebec on March 13, 1993. Presiding was president, Lois Klempa. The meeting began with a welcome from Peggy Wegrich, President of WMS and the Rev. Donald G. Neil gave a history of the church.

The worship was led by Druse Bryan assisted by Bertha Fillmore. A delightful musical program was presented by the Korean Presbyterian Church Choir.

After a business meeting and the reading of reports, Druse Bryan led an exercise break and then introduced the Middle East Mosaic.

The afternoon session began with a sing-song led by Joycelyn MacKay with Jan Manson at the piano. Jan introduced guest speaker, Shadem Surial from Lebanon who spoke of her faith and of the way of life in the Middle East countries under war-like conditions. Elizabeth Kennedy installed the 1991-94 officers.

Knox Church, Tiverton, Ontario hosted the 79th Annual Meeting of the **Bruce-Grey** Presbyterial on March 31, 1993, the theme "Praise and Perspectives."

President Carol Mackowski, Southampton chaired the meeting. Welcome, greetings and inspiration were given by Janet MacKenzie, Tiverton, the Rev. Alex Mitchell, Tiverton, Moderator of Presbytery, the Rev. John Vaudrey, Wingham and AEC Margaret Greig, London.

There were two special guest speakers. The first was Margaret Ferguson, Pine River, who spoke on the Ecumenical Decade, Churches in Solidarity with Women. The second speaker was Tamiko Corbett, Executive Secretary WMS (WD) who brought a message of hope and encouragement.

Dorothy Lamont, Port Elgin, showed beautiful slides of the British Isles. Ruth Brown, accompanied by Evelyn Inkster sang two lovely solos. Margaret Greig, AEC installed the officers.

Paris Presbyterial met for its Annual Meeting in Central Church, Brantford, Ontario, March 18, 1993. President Shirley Miller, constituted the meeting, the theme "Go - Tell". Alexandra Johnston, president of the host WMS welcomed everyone. Mt. Pleasant Auxiliary members led in the morning devotions.

Following business, the officers were installed by AEC Margaret Greig.

Kathleen McTavish, Paris, conducted the Memorial Service. Guest soloist was Lynsey Makkreel of the host church's Junior Choir, accompanied by Cynthia Walker.

Prior to luncheon, the Rev. Cameron Bigelow, Central, welcomed members and Margaret Ramsay gave the blessing.

Afternoon devotions were conducted by Elaine Stevens, Woodstock. Jeanette Jonkers, introduced guests, Jane Kappelle and Elizabeth Moore of Dundas who showed slides of their experience working with inner city mission in Winnipeg.

The 79th Annual Meeting of the **Kootenay** Presbyterial was held on February 26-27 in Kimberly, B.C. For the second year, events were shared with the Presbytery.

Frances Rivers, Presbyterial president, welcomed guests. Dr. Ron Foubister, Moderator of Presbytery gave the Meditation followed by a spirited hymn sing led by Clerk of Presbytery, the Rev. Calvin Brown and accompanied by Ivy Howard on the piano.

Guest speaker, Janet Tremblay, spoke on "Mission to Youth" and "Mission With Youth".

Ivy gave a "crash course" on the structure and government of the Presbyterian church, and on the excellent resources for groups and congregations. She challenged us to share our mission in innovative ways within our congregations.

- Frances Rivers, left, presents retirement gift to Ivy Howard.

Irene Jarrett of Kimberly conducted the election of officers, reminding us that we must be willing to change our way of thinking to attract younger people to the WMS.

Ivy Howard was presented with a retirement gift by President Frances Rivers. She thanked Ivy for her dedicated leadership, and help in the areas of Christian Education, and also for her enthusiasm, her Irish wit, and her willingness to share her skills as accompanist on many occasions. The communion service was conducted by Rev. Dr. Ed Millan.

LOCAL NEWS EVENTS

Mrs. Fay Cahoon, **Trinity** Church, **Victoria**, B.C. was presented with a Life Membership Certificate in recognition of her work with the children of the Sunday School. The award was presented during the service March 28, 1993, after a mini-concert by the children.

The Rev. Dr. Linda Bell, Moderator of the Presbyterian Church in Canada, received a warm welcome at **Knox** Church, **Westport**, Ontario on February 28, 1993.

The occasion was the annual Thankoffering Service of the WMS at Knox and part of the church's 140th anniversary.

Dr. Bell delighted the children as she played her guitar and taught them a lively chorus that she had written. She challenged her listeners to take the Gospel message wherever they go.

Special music was provided by the choir under the direction of organist Susan Lennox and guest soloist, Marina Kelly of Kingston.

Following the service a reception was held in the church hall.

The WMS of **Laurel-Lea-St. Matthew's** Church, **Sarnia**, Ontario recently dedicated a hand-painted scroll at a special service conducted by the WMS, with AEC Margaret Greig as guest speaker.

The scroll contains names of WMS Life Members and Honorary Members from the former St. Matthew's Church and Laurel-Lea Church as well as a list from the combined Laurel-Lea-St. Matthew's Church. Also included are the names of children and young people who have received achievement awards. All names are inscribed in calligraphy with room for further names.

The scroll was received by clerk of session, Donna Gale and now hangs in the sanctuary.

- L to r: back row - Sophie Jackson, Evelyn Souwand, Dorothy Lennan, Martha Ebert, Betty Hetherington, holding on to scroll Dorothy Neal, President.

Cheryl Steeper, Glad Tidings Secretary for **Ailsa Craig** Church (Ontario) writes:

"We have found that there are some among us who, for various reasons, cannot take part in preparing a study for our WMS groups. After thought and prayer, we have come up with a solution.

"It is with great pleasure that we announce the semi-amalgamation of the WMS Afternoon Group and the Ethel Elliott Evening Group of Ailsa Craig Church. We now worship and do the Mission Study together. We have maintained our individual business meetings, thus allowing us to keep our separate identities, yet hold together in our time of need.

"To celebrate our 'Oneness in Christ' a pot luck luncheon was hosted (in December) by the Ethel Elliott Evening Group with the WMS Afternoon Group as guests. Food and fellowship flowed abundantly, as did our love for one another, reminding us that 'All things are possible in Christ'."

The WMS at **Knox, West Lorne,** Ontario were invited to celebrate the Middle East study with a meal. Heather Morton, who introduced the study came up with the following menu: Beurek (cheese pastries) - Turkey; Morg Polo (chicken with rice) - Iran; Lahm bi ajim (meat pies) - Lebanon; Roz Snobar (rice pilaf) - Syria; Tzimmes (stewed carrots) - Israel; Zeytinyagli Domates Dolmasi (stuffed tomatoes) - Turkey; Salatit Michateta (cheese salad) - Egypt; Baklava (walnut pastry) - Turkey; Ghurayla (short cookies) - Lebanon; Challah (egg bread) - Israel; and Teen Makood (fig jam) - Syria.

IN REMEMBRANCE

Miss Marguerite Allan,
Appin, Ont.

Miss Mary Graham,
Mrs. Mary Maclellan (105)
St. Andrew's, Arnprior, Ont.

Mrs. Merla Mitchell,
St. Andrew's, Beechwood, Ont.

Mrs. Margaret Dunbar,
Knox, Belgrave, Ont.

Mrs. Edna Thompson,
Mrs. Helen Winger,
Caledonia, Ont.

Mrs. Margaret Simpson,
St.Giles, Calgary, Alta.

Mrs. Allister (Viola) Johnston,
St. Andrew's, Cobden, Ont.

Mrs. Charles (Inez) Bacon,
St. John's, Cornwall, Ont.

Mrs. Charles (Janet) Munro,
Knox, Embro, Ont.

Mrs. Anna G. Rutley,
St. Luke-Knox, Finch, Ont.

Mrs. Marjorie Cott,
St. James, Forest, Ont.

Miss Annie Woods,
Knox, Guelph, Ont.

Mrs. Florence Riddle,
St. Paul's, Hamilton, Ont.

Miss Jessie E. Rogers,
St. Andrew's, Kingston, Ont.

Mrs. Aulton (Lorna) Melville,
Knox, Palmerston, Ont.

Mrs. Eva Hendry,
Mrs. Lillian (Henderson) Wagland,
St. Andrew's Memorial,
Port Credit, Ont.

Florence Harrison,
St. Andrew's, Priceville, Ont.
(former member of Amos Dromore)

Mrs. Annie Bennett,
Richmond Hill, Ont.

Mrs. Mary Ann Matheson,
St. Andrew's, Southampton, Ont.

Miss Audrey Cowling,
Glenview, Toronto, Ont.

Mrs. M. Gladys Greene,
St. Andrew's, Victoria, B.C.

Mrs. Merne Mann,
Knox, Waterdown, Ont.

Mrs. Evelyn Sherk,
St. Andrew's, Welland, Ont.

Jessie Ross,
Willowdale, Ont.

Mrs. Patricia Haig,
First, Winnipeg, Man.

Mrs. Ruth M. Mundy,
Knox, Woodstock, Ont.

The Garden

We walked to the garden together,
The dew was still on the morn,
And everything sparkled with sunshine
As if it was just being born.

The roses had opened their petals
And scented the early dawn
And ferns so verdant and vibrant,
Refreshed. We slowly walked on.

We stooped to see closely each flower,
And marvelled at colour and form;
We touched each fragile bluebell,
So perfect, so sheltered from storm.

We rested and listened in rapture
While birds sang praises so sweet,
As they swayed in the treetops beside us,
Secure in their leafy retreat.

I'll always remember that morning
As we walked in that garden of mine,
And I was the traveller, the mortal,
And He was the Being, divine.

Elizabeth Payne

Glad Tidings is printed
on recycled paper.

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Please report any errors/changes in address.

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Glad Tidings

August/September 1993

Word of Light

Open my eyes, O Lord, this day,
Fresh insight in Thy word to gain;
Lamp to my feet and light to my way,
Brighten and make the darkness plain.
Speak to my heart Thy word and will,
Thy blest commandments to fulfill.

Though my eyes fail and my flesh grows faint,
Thy word brings sight and strength and life;
Though my soul groans in loud complaint,
Thy statutes calm my pain and strife.
Better to me than healing balm
Is the sound of sacred psalm.

Speak! O speak to my spirit, Lord.
Let Thy word richly in me dwell.
Help me to wield the Spirit's sword
'Gainst all the power of sin and hell.
Give me the power and faith to fight
Darkness with Thy word of light.

Robert R. Hostetler

(May be sung to the tune Melita, Sagina or Sussex Carol.)

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Glad Tidings

October 1993

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Glad Tidings

OCTOBER 1993 Vol. 69 No. 8

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover Photo by L. June Stevenson taken at the market in Ottawa, Ontario.

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Page 4

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Pages 8-13

October 1993

Dying unto self . . .

As I thought about the unusually hot summer we've had, I wondered what the weather predictions might be for fall and winter. The older I get the less enthusiastic I am about cold and snow, but the thought of a long autumn . . . now that's invigorating.

There's nothing like an autumn day when the air is as crisp as the crackle of leaves beneath your feet, or the pungent scent of wet leaves matching the tantalizing spice of pickling and pumpkin pie. Even the foreshadow of winter on the horizon seems less daunting.

Yet I know the blooms of summer, the glorious display of autumn leaves must fall to the earth and die. The crops must be harvested and the earth allowed to lie fallow over the winter.

A book I've been reading speaks of the cycles of life, death, life: *Women Who Run With the Wolves* by Clarissa Pinkola Estés, a Jungian analyst. Lest you think I've turned into a wild woman, this book is about getting in touch with your inner self.

It's a book of women's stories for women on a journey to wholeness; women who strive to allow their souls to grow in natural ways.

Put simply, the "wild woman" within is the psyche or the female soul, that place of our deepest knowing. The word "wild" is used in its original sense, meaning to live a natural life.

The wild woman archetype has cyclical aspects, life, death, life, that resonate with the seasons of life. When people grow, they learn to let die what must die: inner attitudes and values that no longer enhance growth; negative thoughts that erode self confidence; behavior patterns that destroy rather than build up the soul.

Estés says we must experience our own shadow nature and own it. We must allow the old self to die and the new intuitive self to be born. Didn't Paul say we need to die unto ourselves?

As autumn is a time for closing up the cottage and covering up the rose bushes, there comes a time in our lives when we need to descend into the dark, decaying corners of our souls and confront the ghosts that restrain us from abundant life. There comes a time to let go, to acknowledge change, to allow things to die so that we can experience new life.

The best way to begin this challenging work is with prayer. And the best prayer to begin with is a prayer of thanksgiving to our God who moves in and through us, and in all the seasons of life. Let us thank God for autumn, and for winter, for then spring will come. Let us thank God for the gift of His Son in whom we have the promise of new life and the certainty of victory over death.

Written in Love June

Victimization of the Covert Kind

by Mary Campbell

Deidre was very discouraged. She wanted to be good friends with her sister-in-law, Anne, but each time they got together Deidre would end up feeling hurt. Anne always seemed to say something to put her down or make her feel unimportant.

When Deidre's husband had a mid-life crisis, he left her for awhile. Anne checked in on her daily, but when Deidre was worried about having to sell the house, Anne commented harshly, "No wonder he left you! You worry too much about money!" Deidre was already in so much pain that this comment devastated her.

When Deidre showed an old picture of herself at a family get-together, Anne asked (so that everyone could hear), "Was this taken before your disfigurement began?" Deidre felt embarrassed, insulted, and betrayed because Anne knew that this confidential subject was painful.

The insults took Deidre by surprise. They usually happened when things seemed pleasant between them. Anne was a Christian, a nurse and a mother, so Deidre often felt ashamed of herself for feeling angry because other people admired Anne. Deidre also became concerned when she couldn't shrug off the many insults. Deidre thought that if she was a better Christian, she wouldn't have been affected so deeply.

In desperation Deidre decided that she had to do something to keep the relationship from ending. She began confronting Anne by revealing her painful feelings when she felt abused. Anne denied the abuse, told Deidre she was overreacting and said that she was being too sensitive. Deidre felt more upset, and more confused.

Deidre thought she was crazy, but her feelings confirmed that she was a victim. Eventually she couldn't bear to be around Anne. Her desire to be her friend died. Even more tragic was that the victimization had been going on for 25 years. Deidre had endured Anne's abuse because it had been very cleverly hidden.

Emotional and verbal abuse are the most destructive forms of victimization. In her book, *The Verbally Abusive Relationship*, Patricia Evans describes verbal abuse as "a kind of battering which doesn't leave evidence comparable to the bruises of physical battering. It can be just as painful, and recovery can take much longer." She also says, "verbal abuse constitutes psychological violence."

Scripture also has a great deal to say about the affects of someone's abusive tongue. For example, Proverbs 12:18 says, "Reckless words pierce like a sword, but the tongue of the wise brings healing." Proverbs 12:18

Beverley Engel, in her book, *The Emotionally Abused Woman* says that emotional abuse is "any kind of abuse that is emotional rather than

"Reckless words pierce like a sword, but the tongue of the wise brings healing."
Proverbs 12:18

physical in nature. It can include anything from verbal abuse and constant criticism to more subtle tactics." Intimidation, manipulation, and refusal to be pleased are just as damaging.

This kind of subversive, indirect abuse has been described as "crazymaking." It seriously impairs the victim's capacity to recognize and deal with it.

Are You Experiencing "Crazymaking?"

George R. Bach and Ronald M. Deutsch, in their book *Stop! You're Driving Me Crazy* list many ways you can detect if you are experiencing "Crazymaking."

Here are some examples:

1. A feeling of being temporarily thrown off balance.
2. A vaguely suspicious feeling that something is wrong.
3. Feeling irritated by the abuser's presence.
4. Feeling pushed around.
5. Feeling a strong wish to get away, yet feeling unable to move.

Sometimes this abuse can take years to detect. It is very difficult for victims to recognize the patterns because the abuser is extremely subtle. Most often the abuse is rarely done in public, is unexpected and unpredictable, and happens when the victim is very happy and enthusiastic.

Who Are Verbal Abusers?

Evans has studied the character traits of the verbal abuser. Here are some general examples.

1. They need to be in control of others or hold power over another because they have hidden feelings of inferiority and powerlessness.
2. They attack your nature and abilities as a person.
3. They have difficulty expressing their feelings and are unwilling to accept their own feelings.
4. They are unpredictable. This is the most significant characteristic of the verbal/emotional abuser because the other person is stunned, shocked or thrown off balance by the victimizer's put-downs or insensitive comments. No matter how discerning the victims are, they never expect or understand or know how to prevent attacks.
5. They express double messages. They may sound pleasant, but the message is very negative.
6. They are subtle. Their put-downs, angry jabs, sarcasm or hurtful comments are aimed to control without the victim being aware of it.
7. They usually attack when you are alone so you feel no one will believe you.
8. They consciously or unconsciously deny what they are doing and often deny that they are angry.

This last characteristic is one of the most frustrating qualities of a verbal/emotional abuser. In an account by Dr. Neil Warren in his book, *Make Anger Your Ally,* he tells how he had to deal with a patient who denied her anger. During the interview she didn't admit to having any feelings of anger or to holding grudges, but did say that she got upset at times with people. Dr. Warren eventually had to trust in his feelings to understand what was

"If it is possible as far
as it depends on you live
at peace with everyone."
Romans 12:18

"But when he, the Spirit of truth comes, he will guide you into all truth."
John 16:13 (NIV)

transpiring. He explains, "she came on like barbed wire with dozens of sharp 'picks' designed to rip and tear." He began to realize that he felt uneasy with her, on trial and unaccepted. He knew she was smart enough to "cover her razor-like edges so well that people didn't know why they didn't want to be around her."

He would not have been able to recognize his patient's problem if he had not trusted in his own God-given feelings concerning her.

How to Recognize The Abuse

Evans says if you *feel* hurt, then you *are* being hurt and if you *feel* diminished then you *are* being diminished. She also warns that it is not beneficial to share your feelings with the abuser because your feelings may be rejected. This will put you in another painful and abusive situation.

Evans goes on to say that if you are in an abusive relationship you are more inclined to believe what the victimizer tells you about yourself.

Feelings are the true and only guide. They are given to us by God for protection if we honour and trust them. Our feelings are a powerful weapon against the sudden, unpredictable onslaught of an abuser's viper tongue.

Deciding to Stay or Leave

Engel says to ask yourself these questions when deciding if the relationship is worth keeping. "Does this person see me as an equal? Does this person have a general attitude of being superior to me? Do I believe this person is superior to me?"

She says that if you are in a relationship with someone who devalues you, looks down on you and doesn't recognize your worth, then there is little hope for restoration.

How Should a Christian React to Abusers?

1. *Read the Bible to find out how God feels about the oppressed.*
   It is important to understand what scripture has to say. God does not think less of you for having feelings of hurt and pain about your abuser. Know that God loves the oppressed: "A battered reed he will not break and a smouldering wick he will not put out." Matthew 12:20
2. *Ask the Holy Spirit to show you the truth.*
   Evans says, verbal abuse is "an infringement on personal integrity." She also says that "abusive statements are lies about you which are told to you. They violate your boundaries." You need to pray for wisdom. John 16: 13 says, "But when he, the Spirit of truth comes, he will guide you into all truth." (NIV) Only then can you reject the lies that you have been told for so long. He may also direct you to some well-researched books on the subject or give you dreams that help you to understand what is going on. Most of all, He gives you your feelings to trust.
3. *Pray for your abuser.*
   Jesus says to "Pray for those who despitefully use you." (Matthew 5:44) Once you realize that you are a victim, you may want to get revenge, or not be able to forgive. It is important that you pray for the abuser. Praying for

them will help to heal the pain you have felt for a long time. You are also giving the problem to God and letting God deal with the person.

4. *Tell God everything.*
   Feelings of loss, fear and pain will be overwhelming if you are being abused. Jesus says in Matthew 5:4, "Blessed are those who mourn...." The word "mourn" in the Greek is *penthos* which distinctly speaks of a visible exterior expression of internal pain. You are blessed when you can reveal on the outside what is going on inside because God can deal with your pain better when you stop "stuffing" it and get it out in the open. He is able to heal you because in your brokenness, God's grace can work. You have become humble and you have integrity. You will also be able to forgive once you feel God's grace working in your heart.
5. *Be wise in confrontation.*
   Confront abusers, but be aware that they may not listen and they may not change. You could be the only one who changes because you have told the truth and revealed some of your feelings. However, abusers are characteristically out of touch with their feelings. They may deny your feelings and their feelings. Beware.
6. *Find a good listener.*
   It's important that you not suffer alone with your problem. Find someone who you know is a good listener, who will not judge or condemn you for having negative feelings. If you *feel* good around this person then you know you can reveal your problem.
7. *If you have to leave...*
   Romans 12:18 says that "if it is possible as far as it depends on you live at peace with everyone." Sometimes it is impossible to be at peace with emotional/verbal abusers. Be assured that you are not committing a terrible sin by leaving them. It may be the best thing you can do. Engel says that "you need time alone to discover who you really are." Being around abusers often makes you invalidate your own thoughts and feelings because you have believed their lies for so long. Breaking away helps you to set limits and stops the abuser from violating your boundaries.

"A battered reed he will not break and a smouldering wick he will not put out."
Matthew 12:20

* * *

When Deidre finally understood that she had a serious problem with Anne, she didn't have anyone to help her validate her perceptions or feelings about it. But, when she began to go to God for wisdom and let God direct her, she was able to let God work in this situation. She began to realize how important her perceptions and feelings were to God!

Deidre and Anne are still not good friends. Anne continues to deny the abuse. But Deidre has learned a deep lesson from her pain and conflict. She has grown closer to God. Her trust in God has increased because she has seen God guide and direct her through the healing process. Most importantly Deidre learned the value of praying for Anne because she knows that God will work in this situation for God's glory.

- Originally published in *Esprit,* July 1993.

MISSION STUDY THEME

Children of the Corn

by Joe Reed

The Popul Vuh, the Mayan Indians' story of creation, tells that God attempted to create human beings from a variety of materials: grass, water and mud. Each proved inadequate, until he took corn. Women and men were created perfectly. For this reason, Central Americans are called "hijos de maiz", "the children of corn".

The Presbyterian Church in Canada has been at work in Nicaragua for seven years, and has established special relationships with many of her people. The varied faces of those people reflect the diversity not only of the country, but also of our church's responses.

Maria, a single mother of twenty-four years, is a student at La Prepa, a special high school facility which forms part of the National university. Established by the former administration immediately after the national literacy campaign of the early '80s, the school originally welcomed children of peasants and urban workers to a special programme in which they, having learned to read and do simple math in their own communities, could obtain their high school leaving in an abbreviated, intensive fashion.

Later, as the violence in the country increased and more and more young people went off to war, the target population of the school changed. From 1983 or 1984 onward, it welcomed especially young people who had fought in the army, helping to re-integrate them into civilian society.

Maria is one of the former soldiers. She served in the Jinotega regions in the mountains in the northern part of the country. The Presbyterian Church in Canada, incidentally, had a missionary in the area at the time. Dr Myung'gi Kim served for several years in rural health clinics in Nicaragua.

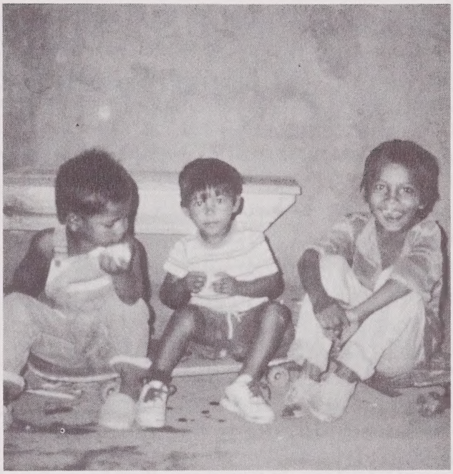
Maria's own father had been killed years earlier by the dictator, Somoza. Shortly after the fall of the dictatorship in 1979, she was abandoned by her mother, placed in foster care and in the state orphanage. In 1985, at the age of sixteen, she volunteered for military service and spent a year in combat. Later, following a terrible truck accident, she returned to Managua where she finished her service in the Ministry of the Interior.

Several years ago, she met a young man and married. Now she is completing her secondary studies and hopes to enter the University next year in social work.

Maria receives a scholarship from the university; a scholarship which is funded through a special fund which has been raised by a Presbyterian elder in Canada. Almost $60,000 CDN has been sent to Nicaragua to support the fund, and dozens of young people have been able to study as a result. Indeed, it was the Canadian scholarships which "saved" the school for budget cuts last year when its administration could argue that if Canadians were supporting the institution so generously, Nicaragua should continue as well.

In Barrio Las Torres, or the

- Joe Reed, left, on site of new school in Barrio Las Torres, Nicaragua.



- A new school, built with the assistance of Canadian Presbyterians, will benefit Nicaraguan street children like these.

Photos: L. June Stevenson

"Towers" neighbourhood, Presbyterian World Service and Development is at work as well. The neighbourhood gets its name from the electric towers which run right through it. Although the area is not really suitable for human habitation (among other problems the ground water, from which people draw their wells, is terribly polluted) squatters have for years built shacks among the towers. Here the poorest of the urban poor live. The children, from age five or six on, go to work around mid day, selling whatever they can (cookies, newspapers, tortillas...) or washing windshields at the various street corners around town.

Because there is no chance for formal education, one of our partners there has arranged informal literacy and primary school classes in various homes. This year, with the help of the Presbyterian Church in Canada, a more traditional "and more suitable" school building is going up. Our church has supplied tools and materials. The children and the parents are doing the actual construction work, indeed, for the first few days so many people turned out to help, that there wasn't enough for them all to do. So now, participation is limited by grade: one day, parents from grades one and two will help; another, those of grades three and four.

In August a group of young people from across Canada will be in Nicaragua as part of the fifth annual Youth in Mission project. They will have some exposure to the realities of Managua, and then spend a week in each of three rural communities, living with the peasants and sharing their tasks. Through this special program, well over fifty Canadian Presbyterian youth have come to know Nicaragua. Several have returned for long term service there, either in the capital or outside.

The work of the Presbyterian Church in Canada with our Nicaraguan partners is an exciting work! In the fall of this year, a missionary couple from Ottawa will be joining the team there, and a nutritionist and English teacher may follow shortly. David Villalonga, a Cuban Presbyterian veterinarian (see following article) has been on our staff since January. All of us want to join in expressing heartfelt thanks for the continuing support you give.

MISSION STUDY THEME

A New Venture in Mission

by Dr. David Villalonga

Nicaragua is a small Latin American country of five and a half million people. In recent years, civil wars and natural disasters (volcanic eruptions, earthquakes, droughts, and, ironically, flooding, and a tidal wave) have shaken the country.

Unemployment stands at 70% nationally. Poverty, especially in the country, weakens the people. The Nicaraguan Vaccination Project (PROVADENIC) is a work of the Baptist Convention of Nicaragua. In recent months, PROVADENIC has joined with the Presbyterian Church in Canada to develop programmes that address childhood malnutrition.

PROVADENIC oversees twenty-three rural clinics throughout the country in communities where the Ministry of Health offers no services. The clinics offer vaccination programmes, educational projects, especially around the issue of family planning and curative medicine. For a number of years, the agency received donations of powdered milk which was distributed to over 500 malnourished children on the basis of need. With the changes in the international scene, these supplies are no longer arriving in Nicaragua. PROVADENIC, then, saw the urgent need to replace them with locally produced alternatives.

In order to avoid a mushrooming infant mortality rate, we are working in a project that produces goats and promotes the use of rabbit meat. We hope that we will be able to replace the donations we once received within the space of about three to five years. Because the project aims not just at distribution but also at production, we must move gradually, carefully training and preparing each community to receive and maintain the animals.

- June Stevenson on visit to "goat" project in Nicaragua, February '93.

With the support of the Presbyterian Church in Canada, we have set up workshops and trained peasants from across the country. One of the most important themes, addressed early, is the need to plant different kinds of trees and grasses in order to provide food for the animals and a climate conducive to optimum milk production.

In this, the first phase of the project, we are helping the peasants learn about keeping the animals to feed their own families. Later on, we hope they will learn in addition that they can generate cash income with the animals as well by producing milk, meat, skins, and even manure for sale. Raising people's real income, and hence their standard of living, will be our principal task in years to come.

We give thanks to God for these opportunities for service made possible through Presbyterian Sharing.

Wedding Guests

by Art White

- Arthur G. White is a "too-young-to-be-retired" Presbyterian minister who has been freelance writing full time since 1987. He and his wife Alice live on a farmstead in rural Nova Scotia. They have three adult children and five grandchildren. Arthur does some preaching and interim stints in local churches and at nearby CFB Cornwallis.

His work has been published in Canada Lutheran, Presbyterian Record, Legion, Pets, Today's New Grandparent and others, including those in the U.S.

In the rugged hill country where I stayed that summer, mud cakes in smooth sheets across the soles of your shoes after it rains. It rains every day in that part of Puerto Rico, every day, or so it seems.

Summer mission workers - there to build a dormitory for mainland volunteers - had been invited to the wedding of a popular young leader of the Sunday School. Carla wanted to be married in the chapel by "Senor Jorge." Her mother wanted a traditional "ceremonia en casa" [wedding at home]. Although George, our pastor, gamely bid for the stucco mission building, the "en casa" decision prevailed.

The bride's family and friends hid a common poverty beneath their neatly pressed, stiffly-fitting clothes. They were, however, proud and excited for this opportunity to dress up and mingle with invitees from the valley.

In preparation for her guests, Dona Lopez placed fresh flowers throughout her home and hung the painted Christ where it could be seen during the ceremony. She scrubbed soot-film from the ceilings and walls, washed every glass and dish, every lamp stand and visible surface. In the evening, Dona Lopez stitched the lovely gown twice-worn by Carla's maternal generations, bending long hours over a sheet-covered kitchen table, shearing and tucking the off-white satin tulle.

This wedding was a bittersweet labour of necessity and mother-love. The promise of womanhood and family life for her first born was deeply pleasing to Senora Lopez; she was also quietly sad to lose daily touch with her child-come-of-age. There was no slake in her desire to make Carla's wedding as special as had been her own.

Time for the ceremony drew near. Dona Lopez slipped away to change into an indigo summer weight dress, set off by a strand of pearls. Her long black hair was drawn into a bun at the back. Remarkably, she looked like a different woman. She was the "mother of the bride...."

A brace of dogs announced our arrival, as a string of us plodded up the slippery red clay, stopping frequently to put down our carry-alls, roll up our pant legs and catch our breath.

Local ninos led the way, scampering up the freshly cut clay steps as boys will do. A rack-thin mongrel tagged along with a young couple who took turns carrying the wedding cake atop their heads. The cake-walkers were followed by more children, then Pastor George, three volunteers from the mission and an older couple who seemed to need far fewer rest stops than the younger mainlanders.

Inside the weatherboard casa, the atmosphere was subdued and differently charged, perhaps because of the appearance of Carla's father. He spent the night at his brother's to honour Carla's wish, that she be "allowed to sleep this one last time with her mamma."

Senor Lopez was the sartorial essence of old world ways, clad in a gray shirt with red-crested pocket, chestnut pin-stripe pants, patent leather shoes and a tan wide-brimmed hat. His "sombrero de bodas," as he called it [wedding hat], was a mirthful sight to the somewhat apprehensive guests. Adding to the warmth of his hand-extended welcome, was the host's impeccably trimmed mustache and his infectious, nearly toothless smile, testimony to a lifetime of working in the cane fields.

Courteous regard for the Mission guests and parents of the groom was a deference given by Carla's friends and family, even the elders. We were offered ice water, cushioned seats and hand fans by those who went without and stood thereafter along the walls, always with an eye to the bride's father who choreographed this troupe with subtle nod-prompts and steely attentiveness.

Espanol and English mixed more or less equally among the friends congregated in that "close" environment (a pungency comprised of too many warm bodies and cookstove smoke in the furniture and nearly everyone's clothes).

Pregnant mothers, encircled by large-stomached toddlers, joined in

animated conversation. Young boys, nearly all of them wearing starched white shirts and blue pants, loitered in the doorways, while girls of similar age gestured and giggled at each other between the screened porch and a small bedroom, ignoring the disapproving glare of the host.

A slightly-built, stooped man arrived carrying a large cake of ice across his back on a burlap mantel. He lowered the slab into a galvanized tub in the back room and deftly picked it to fist-size pieces, under which were buried the beer and soft drinks. It was hard to believe this small vendor had hiked the same slippery incline as we. His forehead was dry!

Glimpses were caught of the bride as relatives popped into the large bedroom to ask if they could help, exercising the female prerogative to see (and talk about) the "novia bella" before the ceremony began.

The shy groom was older than Carla by several years. He was very nervous, as were his tiny parents. An occasional smile cut across his face during conversation, but soon enough that hollow-cheeked, frightened look returned, providing a striking contrast to the buoyant, happy mood of the congregants.

La novia was beautiful. Her body-tight gown was of tulle and delicate old lace. Lacework also sashed her waist and veiled her face, hanging shoulder-length from a sequined crown. The bride was stunning.

Spanish prayers started the service, spoken easily and from the heart by the couple's witnesses. Carla sang: sweetly, simply, sincerely.

While young girls giggled in the background and old men talked to each other out loud, the crowd reacted knowingly to the familiar rhythms of the ceremony. The pastor delivered his short homily, said the vows and heard them repeated, declared their union, invited our continual communion with the couple and prayers for their life together, then pronounced God's blessing ... and it was over.

Carla's mother, standing at the rear near the kitchen, wept openly. Her flashing-eyed father, centre stage next to the pastor, stood facing the couple and the crowd: stoic, proud, paternal.

The kiss was formal, like the ceremony, ritual in appearance.

There were happy embraces and well-wishes, but not by everyone. No pictures were taken; no falderal about garters for bachelors or bouquets for maidens. The cake was ceremoniously cut (as an after thought) and left to be eaten self-serve. There was much talking but little mixing. The men congregated near the ice-tub out back; women clustered here and there; weary tots nodded off or "acted their age."

We took this as cue to end our visitation. With a fanfare of handshakes and pats on the shoulder, we walked with Carla's parents to the crest of the hill, turned, waved to the rest of the party, then descended the trampled clay stairwalk to our electrified, flush toilet, hot-and-cold-running-water-world.

We left the couple among friends, knowing that we had done a good thing. Carla and Richard were officially "man and wife" in the eyes of their proud parents (with papers to show for it). Neighbours from the hillsides and guests from the Mission had been on hand as celebrants to be happy with them and for them. They had wedding clothes for others to use and gifts to get them started.

After a decade of ministering to his widely-scattered, hillside parish, the nostalgic, silver-haired pastor paused before our evening grace: "It was a good day, wasn't it?," he reflected, looking at each of us around the table. "Praise God, for the progress."

When the sun of fortune smiles,
'Tis like a harvest day;
We should be busy when the corn is ripe.

Goethe

(Prepared by Helen Tetley from papers, letters and articles by Hildur Hermanson in the Glad Tidings)

Hildur Hermanson - Miss Wash

Part III: Return to Taiwan

In May 1946 Hermie returned to Taiwan. She writes "I set out one cold Shanghai morning to arrive a few hours later on a hot day in the Taipei airport, got a pedi-cab and set out for the mission compound. Many heartbreaking scenes met our eyes. The city was difficult to recognize as U.S. bombing had been fierce. The mission hospital, the four large missionary brick houses and the theological college were still standing but badly damaged and were occupied by Chinese soldiers. The first job was to find a place to live. A former teacher arranged for a small room where I boarded until the mission house was vacated and repaired."

Later this family gave a gift of twenty wicker chairs to the nurses' home. They had saved the money Hermie had paid for board and had spent it on the gift of chairs.

Even before she was able to "go home" she found herself in the midst of fighting a cholera epidemic. There were many relief workers trying to combat the deadly disease but none spoke Taiwanese. So Hermie worked with the United Nations Relief and Rehabilitation Association team in establishing clinics and isolation wards and in training nurses and others to care for the sick. Cholera is a result of the lack of cleanliness and so Hermie taught the people to disinfect their toilets, to wash themselves and their dishes. Cleanliness was again her watch word!

The workers in Taiwan were thankful for the relief shipments of bedding, clothing and equipment that came from around the world. Those goods assigned to the church were shared with the hospitals, Happy Mountain Leprosy Colony, the Old Folks Home and other institutions.

It was a busy time as U.N.R.R.A. had the money and Hermie had the language and knew the people. She worked with the relief workers as they distributed supplies and provided medical help in schools and villages. Along the way Hermie encouraged the Christian people and their leaders.

The relationships between local people and the occupying Chinese officials and army were very tense. The Taiwanese were oppressed by these new rulers. In February 1947 a woman pedlar was shot along with those who tried to help her. Riots followed and the mission compound and hospital were under siege along with other parts of the city. The Chinese Governor said he would negotiate and there was hope.

On March 10th all felt at peace, the hospital's 100 beds were full. Suddenly there was a burst of shooting. Troops were parading up the street in front of the hospital. "I ran to the hospital and found the staff and patients terrified. All I could do was to try to pacify them and give some sedation. I had the mothers keep the babies in their own beds. The next day I escorted the doctors

- Hildur Hermanson, centre, with former missionary to Taiwan, Georgine Caldwell, left, and missionary to India, Pauline Brown, right.

to the hospital to treat the many injured who were being carried in."

Later it was discovered that the Governor had lulled the people into thinking there would be peace. Then he had hundreds of new troops from China brought into every port. These soldiers found the most educated Taiwanese - judges, lawyers, doctors and teachers - and executed them.

Because the mission compound was surrounded by thick walls a number of foreigners took refuge in the compound. One of these, George Kerr, describes the situation as they watched from an upper window. "We saw Formosans (Taiwanese) bayoneted in the street without provocation.... At one moment from our vantage point we saw the Canadian nurse in charge of the hospital (Hildur Hermanson) run out accompanied by two Formosan nurses and three assistants with stretchers. They boldly crossed the boulevard to enter a warren of alleys beyond. Soon they returned carrying a desperately wounded man. As they entered the hospital building soldiers leveled fire from the street, but missed the nurses, merely knocking chunks from the cornice just under a large Canadian flag."[1]

During the two years that Hermie served with Canadian Aid to China she accompanied a number of officials around the Island. She was invaluable to these people as she knew the language and the people. At the end of that period Hermie returned to Canada, spent a busy time visiting the churches and reporting on the work. Then it was time to return to Taiwan, this time under the mission board.

In 1949 again Hermie set sail for Taiwan going by way of Shanghai. The small ship from Shanghai to Taiwan was crowded with refugees from the Communist army. Back in Taiwan she discovered many changes. Schools were using Mandarin instead of Japanese, girls were going on to high school and university. Some of the nurses were receiving higher education and could take over the teaching of other nurses.

Hermie had studied Taiwanese and begun the learning of Japanese. She now felt that she should not attempt another language at her age. The Taiwanese Presbyterian Church had been asking her to teach health and hygiene in the small churches and so Hermie pioneered again in a new field - public health.

Next: Work with the the Mountain People.

Footnotes:

[1] *Formosa Betrayed* by George Kerr, 1947.

The Lord of the Harvest

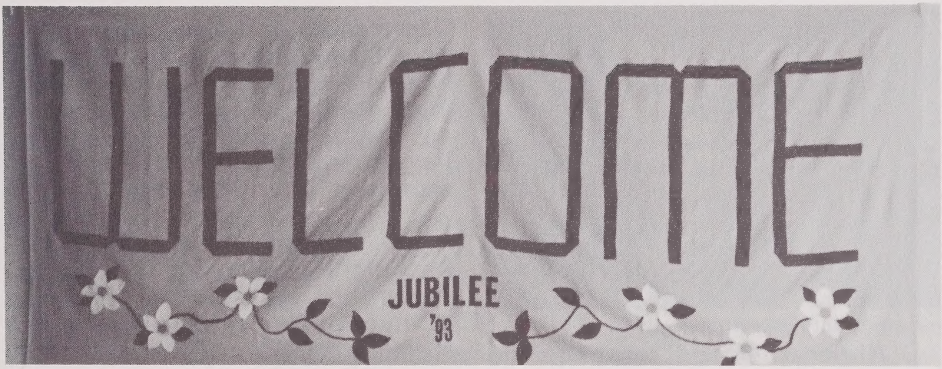
He stood in the creaking granary
With its bins of gold piled high:
"This is the fruit of my labour,
A mighty good farmer am I.
I toiled in the early morning,
I sweated at set of sun,
I laboured from seed-time till harvest,
Mine was a job well done."

A light wind rattled the casement,
A shadow went over the pane,
A voice seemed to come from the stillness,
From the bins of golden grain:
"You toiled till the sun was setting,
And again in the morning light;
But who gave you strength for your labour?
Who guided your steps aright?
Who gave its warmth to the spring time,
And the summer its glorious sun?
Who sent the dews and the showers?
Whose was the task well done?"

The farmer listened in wonder,
A change came over his face,
He lifted his hat from his forehead
For he seemd in a holy place;
He bowed his head in the granary
With its bins of gold piled high:
"Thou art the Lord of the Harvest,
Only thy steward am I."

Ruth McArthur

- Reprinted from *The Road* by Ruth McArthur. Ruth is a member of St. Andrew's, Mt. Forest, Ontario.



JUBILEE '93

"Inspiring experience", "wonderful weekend", "well organized at all levels", "powerful uplifting message", "real treat". These were a few of the written comments taken from evaluations of participants in the Presbyterian Western Women's Conference held at Trinity Western University, Langley, B.C. during the weekend of June 25th-27th. If you were there, you know of what they wrote -- if you were not there, you should know what you missed!

The Conference Theme - JUBILEE '93 - was based on Leviticus 25:9-10: "Sound the trumpet and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you ...", with various scripture references from the Old Testament. God declared a special Sabbath year would occur every 50 years and would begin when the Ram's horn was blown on the Day of Atonement throughout the land of Israel. So too, a trumpet fanfare called the 187 registrants from Ontario, Manitoba, Saskatchewan, Alberta and British Columbia to the opening worship on Friday evening. The worship services stressed the trumpet sound declaring an end to oppression, poverty and injustice, as well as freedom in Christ and an end to any kind of slavery and culminated in the Sunday afternoon Communion Service with the trumpet call and message of "Jubilee Freedom".

The Psalms used in the Worship Services were taken from "Sing Praises with a Psalm", the draft Psalter of the Presbyterian Church in Canada. The Conference was given permission by the Psalter Task Force to use some of the psalms as part of a test group.

The two Bible Study Sessions were also based on the Jubilee themes of Rest, Refreshment, Fairness, Justice, Freedom and Celebration, as was the music under the direction of Winnifred Sim, from Winnipeg, who is best known for her work as Musical Director on CBC's popular television programme "Hymn Sing". Besides leading a "Music in Worship" workshop, Mrs. Sim also developed a smooth, tuneful choir affect from a number of volunteers (in three practices) for the Communion Service. Her enthusiasm and professional handling of all the registrants had us all singing the theme song, "Jubilate Everybody" with gusto and enjoyment. Other Conference favorites, stressing the theme, were "Jubilee", "Sweet Grass and Candle", and "Let us go in Peace", a benediction with words and music written for the Conference by Mrs. Sim.

Photo: L. June Stevenson

- Participants "clowning it up."

A special musical treat was the presentation on Saturday evening of 45 members of the Vancouver Oratorio Society under the direction of Cecilia Hui-Chung Chueh. (This choir totals 170 members from 44 various Chinese Churches in the Lower Mainland.) The choir's programme was considered on many evaluations as a "highlight" of the Conference.

Twelve workshops covered many areas of our lives and church work today: personal faith journeys, giftedness and how to use it, caregivers, music and the arts in Worship, the church in the 90's, the role of the laity and stress (a crowded workshop!). The workshops, conducted by leaders in the particular fields, were evaluated from Excellent to Fair depending, from comments made, not on the specific workshops but rather on what the participants had hoped to get out of them.

The WMS Memorabilia displays and Book Displays from several Presbyterian authors were well received, as was the video on the Presbyterian Church Camp at Roberts Creek, B.C. Accommodation and meals were excellent and the very well organized registration committee had a tote bag, with 'give-away' souvenir articles, for everyone. Fun and fellowship were not forgotten and part of the pleasure of the Conference was derived from the reunion of friends from previous Conferences and the beginning of new friendships. Co-chairman, Sharon Scott, kept everything moving smoothly and on time. In fact, one evaluator stated "I couldn't believe how on time everything was - especially for Presbyterians".

"The highlight of the Conference", "thought-provoking", "refreshing", "challenging", "sincere", "powerful", were some of the many comments concerning the theme speaker, Ms. Karen Ridd. Ms. Ridd, presently working in a therapeutic "clowning" programme at Sick Children's Hospital in Toronto, has been studying towards a M. Div. degree at Emmanuel College, Toronto School of Theology this past winter. Karen has been involved in "Witness for Peace" and "Peace Brigades International" and has lived and worked in Nicaragua, El Salvador and Guatemala, and in 1989 was imprisoned in El Salvador because of her efforts on behalf of the people of the country. Her stories of the abuse of human rights, official corruption, and the methods used by the Peace Brigade to better the lot of the ordinary

COME
HOLY SPIRIT

- Worship banner was an inspiration.

people, often just by being there, made us all realize what different nuances there were to the word "Freedom", depending on place and circumstances. The third and last address included a call for Canadian Church Women to "do something however small our individual contributions of time, talents or money might be". One person's comment on the theme speaker was "Super! What else can be said?"

The B.C. Conference Committee are grateful to the Women's Missionary Society (WD) for their financial support of initial "seed money" and travel subsidies, without which the weekend would never have "got off the ground" or been as successful as the written evaluations and verbal accolades claim it to have been. In the space on the evaluation sheet entitled "Something that disappointed me", one participant wrote "not too much" and that really says it all -- for Presbyterians! - Submitted by Nancy Bell, Co-Chairman

Bible Quiz*
by Laura Steele

Who Was My Son?

1. My son was searching for my donkeys when he was anointed by Samuel, the prophet, to become king of Israel. ____________________

2. My son was called "the sweet psalmist of Israel" and he tended the sheep for me. ____________________

3. My son was brought up in the courts of Egypt, by Pharaoh's daughter. ____________________

4. My twin sons became two nations. ____________________

5. My son lived to be 365 years old and then God took him. ____________________

6. My son travelled with Abraham. ____________________

7. My son died at the age of 969 years, the same year as the Flood. ____________________

8. My son was sold by his brothers for twenty pieces of silver. ____________________

9. My son was the first murderer. ____________________

10. My son is named in the ancestry of the Lord Jesus Christ and his mother was a Moabitess. ____________________

***ANSWERS ON PAGE 30.**

leaves and laughter

I am caught up in leaves and laughter

Leaves are my companion
and they would sooner crackle with mischief
than allow me to settle down in my pain

I run to them eagerly
fling out my frustrations in henna and fuscia
gather their laughter in piles beside me
then scatter excitement to tumble around me
descants of crimson and rose entertaining
pleasure me into the warmth of their color and graze my cheek
with the edge of their copper

if I hold out my hands
they fall into me
gently

when leaving I tuck them into my pocket
pressed soft in my palm to carry them with me
and when I need laughter slip in my hand slow
draw them out careful
sit down
and hold them

forever and always
leaves are my passion

Barbara Mitchell

Dear Friends

Rodger Talbot,
23 Palmerston Road,
Phoenix, Mauritius
April 1993

In Canada we learned to anticipate the question when we told people that we were going to Mauritius: "Where's that?"

Mauritius is a small spot on the map, but a place with big attractions and some very large ambitions. It is a natural, tropical, island paradise, with a large, ambitious population determined to move toward an economic paradise. In ten years people will not say, "Where's that?".

Climate-wise, Mauritius is the Hawaii of the Indian Ocean, only nicer. It has miles of beautiful beaches, most of them protected by a coral reef, home to a multitude of varieties of colorful tropical fish (a snorkelers' heaven). But it also has wind and surf, if that is your preference.

But the people of Mauritius are the most unusual and colourful of all. They are a mixture of at least three identifiable racial backgrounds, all of whom speak Creole, French, and those who speak English do it with a French accent.

The largest group are those whose ancestors came from India, originally to work on the sugar estates. They are now the leaders of government, civil service, and active in business, small and large. Then there are those of Chinese ancestry - very active in small business and professions. Finally there are those of European background - French, Scandinavian, British, South Africans, and a few North Americans.

There are about 1.1 million people on this island. Some days they all seem to be on the road at the same time. Mauritians are going places. They have maintained an economic growth of 4-5% when the rest of the world seems to be at a standstill. The main export now is textiles, moving the traditional money earner - sugar - to second place. Tourism is growing fast, with over 300,000 annual visitors. Government reports zero unemployment, with the need to import labor.

Of course, with rapid economic growth comes attendant problems: pollution, one of the highest traffic accident rates in the world, strained public utilities, materialistic values, etc.

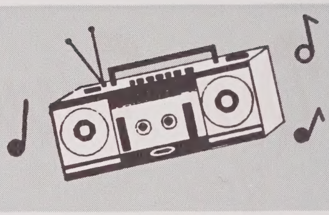
But religious faith is still a strong feature of Mauritian life. Symbolic of the unusual ethnic mix of people who have learned the rare modern skill of living and working harmoniously side by side are the variety of places of worship and gathering one sees as you walk or drive: huge Roman Catholic churches, Islamic mosques, Hindu temples, smaller Protestant churches, Hare Krishna edifices, Seventh Day Adventist, Jehovah's Witnesses gathering places. And the feast days of all faiths are included in the statutory public holidays.

The Presbyterian Church in Mauritius is part of this island and its culture and people. It is a small but respected group who could make a big contribution to Mauritian life.

More about the PCM, our partner in the Indian Ocean, later.

Rodger and Donna Talbot

CELEBRATING YOUTH



It isn't easy growing up in today's society. Maybe it never was easy at any time in our history. But to be a young person today is to be caught between so many values and standards of behaviour, without any clear directives as to how to achieve or maintain these standards.

Young people know so much more at an earlier age than young people of past years. The electronic media has opened many doors, exposing them to different life styles and morals, while scientific and medical research continues to uncover many of life's secrets. However, much of this new knowledge and new freedom has brought in its wake uncertainty, confusion and, in some cases, despair.

I would like to address particularly the difficulties that young girls have in growing up today. In my volunteer work with girls I am disturbed by the stereotypical attitudes still held by many of them. Ask a nine-year-old girl what she's going to do with her life - and she'll tell you! Her goals are unlimited - another Roberta Bondar - the sky's the limit! Ask the same girl when she's twelve or thirteen and uncertainty has crept in. There's the "dating game", the emphasis on physical appearance, the popularity rivalry, and the feeling that being assertive and smart is no way to be popular with the opposite sex.

Educational research is now providing us with indications of what the trend to co-education has done to girls. We discover that girls learn differently from boys - not more quickly or more slowly - just differently. We find that girls can be just as excited by math and science if their learning styles are respected. Girls, in a co-ed situation, get the message at an early age that it is their role to be quiet, passive and good listeners. Because boys are usually louder and more assertive in class the girls often lose out on the development of the oral skills and verbal expression which are critical in today's business world. As one rather cynical columnist said, "In our society, women are encouraged to remain girls and act like ladies."

More and more teenage girls are asking for places where they can be themselves. Where they can talk through some of their ideas and aspirations, their concerns, and where they can discuss some of the issues of society without any gender competition or embarassment. Many all-female after-school groups and groups at drop-in centres are starting up in response to this.

Terrie-Lee Hamilton, in a recent issue of Glad Tidings, put a strong case for CGIT - the CGIT program is Christ-centred, and offers a supportive group with adult guidance where girls grow in their faith and become the women that God would have them be. The church can play a vital role in the empowerment of young girls. We're at the mid-point of the Ecumenical Decade of the Churches in Solidarity with Women in the Church and in Society. What better place to start than with the women of our future?

- Druse Bryan

In the World

BOYCOTT HALTED

A report from the Anglican Church's program committee has recommended that a boycott of Nestlé products to protest that company's distribution of infant formula to hospitals should not be resumed.

The committee added that it will continue to monitor the situation, through the Task Force on Churches and Corporate Responsibility.

The committee was responding to a February report from the director general of the World Health Organization (WHO) and the executive director of UNICEF that said "the world has clearly navigated the turn back towards breastfeeding."

The report from WHO and UNICEF stressed that most countries with the most vulnerable population of infants and children now have legislation preventing the distribution of free or low-cost supplies of infant formula to hospitals.

WOMEN'S RIGHTS ADVANCED

An advance in support for women's rights was one of the key achievements of the Vienna World Conference on Human Rights (13-25 June) according to a World Council of Churches official who attended the meetings.

Charles Harper, staff coordinator for the Commission of the Churches on International Affairs (CCIA), said in an interview that the conference's position on women's rights coincided with that taken by the 13-member CCIA delegation there.

"The human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights", said the declaration adopted by the world conference.

"The full and equal participation of women in the political, civil, economic, social and cultural life at the national, regional and international levels, and the eradication of all forms of discrimination on grounds of sex are priority objectives of the international community."

The conference document also called on governments to counter "intolerance and related violence based on religion or belief, including practices of discrimination against women". And it affirmed "the integration and full participation of women as both agents and beneficiaries in the development process".

A statement delivered at a session of the world conference (23 June) on behalf of the CCIA and eleven other international church-related agencies said the churches have acknowledged their complicity in discriminatory practices such as racism and sexism.

Noting that 1993 marked the mid-point of the Decade of the Churches in Solidarity with Women, the statement also said the churches have acknowledged that the contributions and rights of women were not sufficiently recognized.

"Women suffer the most in situations where they experience the brokenness of life and of community", the church agencies told the conference. "During this conference we have heard of systematic violence practised against women. We have also been challenged by the strength which lies beyond grief and powerlessness, and the demand to recognize women's perspective, history and culture as being a rich contribution to the understanding of human rights." [EPS]

- Hendy Andrews

GIFT ANNUITY CONSULTANT APPOINTED

When her husband died nine years ago, with neither a will nor life insurance, Hendy Andrews decided no one should have to be in her position, with a young child to raise. So she switched careers, from catering to financial planning, to help others avoid some of the pitfalls and pain she had to deal with.

Mrs. Andrews was recently appointed Consultant for Gift Annuities for The Presbyterian Church in Canada, work that she says will allow her to help people with their financial plans, specifically retired people. "Our Church has just begun its gift annuity program," she said recently, "although other churches have been doing it for some time."

The way it works, she said, is that people buy a gift annuity and name as beneficiary The Presbyterian Church in Canada, Presbyterian World Service and Development, some other aspect of the Church's work, their own congregation, or any combination of these. "They receive a steady, predictable income as long as they live, and continue to support the church's work after they're gone."

Mrs. Andrews began studying financial planning in 1984, then worked as a life underwriter for a major insurance company. Before becoming Gift Annuity Consultant for the Presbyterian Church, she was Manager of Planned Giving for the Canadian Bible Society for five years.

Although part of the denomination's national staff, she works from an office in Chalmers Presbyterian Church in London, Ont., visiting the national office in Don Mills (Toronto) only as needed, "a couple of days a month."

She is looking for invitations to lead workshops and seminars in congregations, presbyteries and synods to help church people understand the value of gift annuities.

For more information you may contact Mrs. Andrews at 342 Pond Mills Road, London, ON N5Z 3X5 (519) 649-2695 or Glenn Cooper, Box 1840, Pictou, N.S. B0K 1H0 (902) 485-1561 FAX (902) 485-1562.

CANADIANS OBSERVE REFERENDUM

Two Canadian church representatives have returned from Malawi after observing that country's June 14 referendum on multiparty democracy.

In spite of pressure from the government, the people of Malawi voted in large majority for multi-party democracy. But one of the Canadians, Father Jude Coyle of the Missionaries of Africa, said aid to Malawi should not be resumed until changes which enshrine multi-party democracy are made to Malawi's constitution and a date is set for multi-party elections.

The other Canadian delegate was Warren Bailie, the Chief Election Officer of Ontario and a member of Thornhill Presbyterian Church, Thornhill, Ontario. Fr.

Coyle and Mr. Bailie left Canada June 7 and returned June 18. The Inter-Church Coalition on Africa, one of 12 specialized coalitions of Canadian churches, organized their participation in the World Alliance of Reformed Churches delegation. [CCC]

INDIAN CHURCH LEADER DIES

M. A. Thomas, one of the best known ecumenical leaders and human rights activists in India, died 25 June.

A priest of the Mar Thoma Church, he was the founder of the Ecumenical Christian Centre (ECC) in Whitefield, near Bangalore, and its director till 1979. The ECC has hosted a large number of consultations and conferences - national, regional and international - on concerns of religion and society. Among its regular programs is the Indian School of Ecumenical Theology, designed primarily for teachers of theology.

Concerned about human rights violations and sensing an erosion of democratic traditions, Thomas founded the Vigil India Movement after President Indira Gandhi's declaration of emergency in 1975. A secular movement, it developed a network of groups in many parts of India. Under his leadership it participated in struggles for justice and worked to build awareness of human rights issues.

Thomas served as president of the Indian section of Amnesty International and of the Association of Christian Institutions for Social Concern in Asia.

As a young man, he worked for the Inter-Religious Student Fellowship and, later, the Student Christian Movement. He summarized the life-long goal of his work in the title of a recently-published collection of his writings, "Towards Wider Ecumenism". [EPS]

INTERNATIONAL MINISTRIES

LEBANON

Our congregation is helping to train ministers in Lebanon. Through *"Presbyterians Sharing..."* we have helped provide accommodation for teachers at the Middle East School of Theology in Beirut. Also, "Live the Vision" will help repair damage to the school in the recent war. The school almost closed a few years ago, but now has 44 students, 13 of whom are women. The Middle East School of Theology trains students for ministry in churches in Lebanon as well as in several African countries. Let us remember them in our prayers and our offerings for the wider work of the church.

CANADA

Through *"Presbyterians Sharing..."* congregations help support the Canadian church's frontier ministry in north British Columbia. Under the leadership of the **Rev. Kim Staus**, a Lutheran, an interdenominational ministry in Chetwynd works to serve Christ in a logging area that has an unpredictable economy. Recent emphasis on evangelism and stewardship has brought increased membership and financial support.

In the Society

PRESBYTERIAL

Women attending **Central Alberta** Presbyterial Spring Rally at Chalmer's Church, Penhold, Alberta June 7 were welcomed by spring flowers and a "go and tell" banner crafted by the Penhold women.

Chairperson Anna Cunningham extended greetings and introduced Derek MacLeod, student minister at Willowdale-Valley Center and Karen Reay, who provided guitar accompaniment to our music and assisted with the devotional based on the theme "Turn a New Page" (Romans 1:16).

An Honorary Life Membership and pin were presented by Marion Dietz to Ruth Richards. Ruth has served at all WMS levels and has also volunteered many years at Camp Kannewin.

Slides of Nepal were shown by Grace Little who had been in Kathmandu last spring. A "mission minute" was given by Margaret Bystrom.

AEC Anja Oostenbrink led a discussion on important areas for our WMS to focus on.

Algoma Presbyterial met for the June Rally in Victoria Church, Sault Ste. Marie, Ontario. The President, Jane Moncrieff of Westminster Church welcomed those present.

A unique and hilarious fashion show for the well-dressed modern woman was presented by the Prince Township Women's Institute, with Peggy Clarke of Victoria Church as M.C.

Worship, using the theme of Council "For Such a Time as This", was led by Jean Wilson from St. Paul's Church. Jean later gave the Council Report. Reports were received from Synodical delegates, Pat Jobe and Jane Moncrieff, both of Westminster.

The benediction was given by the host minister, the Rev. David Jack.

The 79th Spring Rally of **Glengarry** Presbyterial was held in the beautiful new Knox Church, Moose Creek, Ontario on May 27th. President, Shelagh MacDougall, opened the meeting. The Rev. Garry van Bruchem welcomed everyone, on behalf of Knox Church. Morning worship, conducted by Maxville WMS, reflected on the theme "People of God - Instruments of Healing". The Memorial Service, was conducted by Martintown WMS.

Guest speaker, the Rev. Ian MacMillan, Martintown-Lancaster, spoke on his recent trip to Guatemala. He told of the peasants - suffering from poverty, exploitation and oppression, and how, even in the face of adversity, their faith grows stronger!

Lovely solos were sung by Marianne Kampouris, Knox Church and Vera MacEwen, Maxville, led in an inspirational hymn-sing accompanied by Lorna MacGregor, organist of the host church.

A Women's Weekend Retreat sponsored by the **Montreal** Presbyterial was held at Presbyterian College, Montreal June 4-6. For the most part the meetings were held in the lovely restored chapel.

The theme was "Certain Women Amazed Us" and the guest speaker was Dorcas Gordon, Teaching Assistant and adjunct lecturer in New Testament and Greek, Knox College, Toronto. Her addresses Friday evening and Saturday morning focussed on women and the Bible: The lost stories and the challenge to remember. This was followed by small study groups.

In the afternoon Saturday, one workshop was led by the Revs. Coralie Jackson-Bissonette and Kate Jordan, and another with Dorcas Gordon. There was an evening banquet and entertainment.

Sunday morning communion service was followed by small discussion groups.

On June 5 **South Saskatchewan** Presbyterial enjoyed a graciously hosted rally in Grenfell, Saskatchewan. The day began with sunshine, the room smelled of freshly picked spring flowers, the home-cooked food was scrumptious, and the fellowship wonderful.

Highlights of the day included a Sing Song led by the Grenfell women, a concise and informative report of Council given by delegate Dorothy Lowenburg, a thought-provoking Bible Study of Job 10, led by Mae Morris, a fun-filled Book Review shared by Marguerite Hyndman plus an informative briefing of the 1993-94 Mission Studies by Donna Wilkinson, AEC.

Two unique occurrences at the Rally were that the registration fee was an ice cream pail of cookies for Camp Christopher, as well the attendance of several men at the luncheon.

The 79th Annual Rally of **Quebec** Presbyterial was held at St. Andrew's Church, Sherbrooke, Quebec June 16; theme - "Waiting on the Lord", Psalm 130:5. President, Roxieanne Walker welcomed members and guests.

Nadine Fafard and Vera Hughes led the opening devotions on the theme. An update on youth work in the area was given by Nadine Fafard who then offered special prayer.

Gloria Purcell, president of Synodical of Quebec and Eastern Ontario brought greetings and shared the challenges she forsees, encouraging us to be enthusiastic about the changes which are taking place within the church.

A good time of sharing took place in a Bible Study on the importance of "Quiet Time". Proceeds from the sale of used books was sent to Guyana towards the purchase of Bibles.

Closing devotions were given by Margaret Goodhue.

LOCAL

The Mission and Stewardship Committee hosted a successful Mission Fair at **St. Paul's** Church, **Simcoe**, Ontario on May 1, 1993. The Mission Circle women were a tremendous help in gathering and organizing displays for the Fair booths.

Four areas were represented: Native Canadians, Malawi, the Middle East, and Central America. Alison Crosby, related her experiences of helping refugees in Mexico and women in El Salvador.

Marjorie Ross, who has visited many areas in the Middle East, is hopeful that there can be real peace in the historically war torn area.

MISSION
FAIR
NATIVE CANAD
WORLD SERVICE AND DEV

- Gloria Wasacase at St. Paul's, Simcoe.

Gloria Wasacase, who worked on behalf of the Presbyterian Church in Ministry to Native People, spoke on Native issues today.

James Milner told of his experiences last July in Malawi assisting missionaries in drought relief and food distribution efforts.

On May 2, Dr. Marjorie Ross was guest speaker at the 11 o'clock Service. Gloria Wasacase spent time with the younger Sunday School members, while James Milner addressed the Teen Class.

May 2 at **St. David's, Kelowna**, B.C., the Ada Adams Auxiliary, presented a Life Membership and Pin to Betty Marsh in memory of her mother, Isabel (Anderson) Mercer. Isabel, a charter member of the Ada Adams Auxiliary, a long time WMS member in Alberta, served also in Africa with her first husband, the late Rev. George Anderson. Missions and Missionary workers were near and dear to Isabel's heart. Many of us who were privileged to know her benefited from her knowledge of the Bible and her willingness to share it. Her daughter, Betty Marsh, a recent graduate of VST, will be ordained by the Kamloops Presbytery at St. David's on June 22.

On June 16 eight members of the Ada Adams Auxiliary, drove to Penticton for a Pot Luck luncheon as guests of the St. Andrew's WMS. Gwen Gamble, President of Kamloops Presbyterial, brought greetings, and Helen Beaugrand gave an informative and interesting report on Council.

Helen Vandermark passed away suddenly in her sleep on May 11, 1993, nine days after her 88th birthday. Helen was a life-long member of **Knox, Walkerton**, Ontario and very active member of the WMS for many years. Both she and her husband William were dedicated workers in the church, and raised a Christian family of four. William passed away six years ago.

As a tribute to her memory Knox WMS gave a donation to the Knox pipe organ fund.

St. Andrew's Presbyterian women's group, **Salmon Arm**, B.C. honored their retiring president, Doris Michaux, with an Honorary Membership in WMS at a church service. At their annual June luncheon Margaret Millar presented her mother's Life Membership pin to Doris. Doris is a very active church member and is Recording Secretary for Kamloops Presbyterial.

The WMS, **Abbotsford**, B.C. presented an honorary certificate to Rev. Dr. Oliver Nugent at their May meeting.

On June 3 a successful strawberry tea was held for church seniors.

The **West Vancouver** Church Ladies' Group got off to a busy start this year hosting the World Day of Prayer on March 5. A young Guatemalan mother, Maria Palacios, was speaker. Appropriate music was provided by a local group of women, the Ruba Singers. Many Guatemalan artifacts, photographs and a painting were used to decorate the hall.

At our May meeting student minister Ruth Draffin was guest speaker.

Saturday, June 12 many of our congregation joined the more than ten thousand participants in the 'March for Jesus' in downtown Vancouver. The marshall of the whole march was our church's Youth leader. A member of our group designed, and another sewed, a striking banner.

On June 22 a successful Presbyterian Dinner was hosted for 80 members of Wesminster Presbytery.

ANNIVERSARY

The Sarah Dunning Auxiliary of **Knox** Church, **Dundas**, Ontario celebrated their 40th Anniversary, May 31. Shown cutting the cake are four of the original members: l to r Audrey Shannon, Doreen Gordon, Lorraine Stewart and Dorothy Shutler.

The Mary Magee WMS Group of **St. Aidan's, New Westminster,** B.C. on behalf of themselves and the congregation, presented their minister, the Rev. Larry Jackson, with an Honorary Membership in the WMS at the May 31st morning service to honor his 35 years of ministry.

President, Laurie Jackson, told how mission has been a strong thread through his ministry. On graduation from Knox College, Larry served in Elphinstone, Manitoba, in Indian and non-Indian work.

While serving in Virden, Manitoba, Larry was Chaplain at Birtle Residential School, and involved in tent missions on many of the reserves.

At Atikokan, Ontario Larry reached out to the community through the Grade 11 "Outers" Program and taught advanced swimming course in the School Swimming Program. In New Westminster, Larry continued his outreach to hospitals, nursing homes and "5th Step" counselling in the A.A. Program.

On May 6, 1993, the Presbyterian Women of **St. David's** Church, **Scarborough**, Ontario celebrated their 40th Anniversary. The first meeting of Kitchener Park Women's Auxiliary was held on April 23, 1953. On May 30, 1957 the group affiliated with the WMS and the name was changed to Presbyterian Women. The anniversary took the form of a pot luck luncheon, attended by past members, women from neighouring churches, some gentlemen from the congregation, as well as women from the present organization. Guest speaker was Marjory Hay, who presented a most enlightening update on the mission of Armagh, from its beginning and its hope for the future.

- Ruby Donaghey, a 39-year member of Presbyterian Women, St. David's, Scarborough, shown cutting the cake. Hilda Clarke, president, stands to her left.

The congregation of **St. Andrew's, Penticton,** B.C. heard an explanation of modern mission work by

President Grace Bragg on behalf of the local WMS. Members of the group welcomed people at the door on Sunday, May 23, some sang with the choir, a member conducted Children's Time and others read the Scriptures and said the prayers. This was all in honor of Missionary Sunday which the Rev. William Perry underscored with an appropriate sermon on mission. Members of the WMS handed out Thankoffering envelopes. In the past three years, our group has found this method of raising our allocation to be quite effective.

PIONEER IN EDUCATION REMEMBERED

The Alternate School in Prince Albert, Saskatchewan is getting a new name. When students show up for classes next fall, they will enter the Lucy Baker School.

The name change was approved at a meeting of the board of Prince Albert Roman Catholic Separate School Division.

Keith Powell, director of pupil personnel services for the Alternate School, attended the meeting to ask for the name change.

The school serves students at about the Grade 6-10 level who have trouble attending other schools.

The school has been looking for a new name since October. Students, staff and the Alternate School board decided to name the school after a person.

The Prince Albert Historical Society and other sources suggested a list of names.

The school's 18 students researched the names and Prince Albert school trustees ranked them for final selection. Lucy Baker's name came out on top.

Baker, the first woman Presbyterian missionary to preach to natives in Canada's old North West region, was born in Ontario, and educated in Quebec, New York and France. She taught at schools in New Jersey and Louisiana.

She came to Prince Albert on Oct. 28, 1879 to open a mission school.

A band of Sioux Indians settled on the north shore of the North Saskatchewan River after the battle of Little Big Horn.

The city residents feared the Indians, who fled the United States after killing General Custer and his troops.

Baker learned the Sioux language and won the band's respect and admiration. In 1885, she helped secure the Wahpeton or Round Plain Reserve for the band.

She retired in 1905, and returned to Quebec a couple of years later. She died in 1909.

- The Prince Albert Daily Herald, May 11, 1993

Answers to Bible Quiz

1. Kish, father of Saul (I Samuel 9:1-2 and 10:1)
2. Jesse, father of David (2 Samuel 23:1 and I Samuel 16:11)
3. Amran, father of Moses (Exodus 2:10 and Exodus 6:20)
4. Isaac, father of Jacob and Esau (Genesis 25:21-23)
5. Jared, father of Enoch (Genesis 5:18-24)
6. Haran, father of Lot (Genesis 11:31)
7. Enoch, father of Methuselah (Genesis 5:21 and 27)
8. Jacob, father of Joseph (Genesis 37:18 and 28)
9. Adam, the father of Cain (Genesis 4:8)
10. Boaz, the father of Obed (Ruth 4:13 and 17, Matthew 1:6)

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Cost of a subscription for 1994 is **$7.00 plus 49¢ GST** for 10 issues.

IN REMEMBRANCE

Mrs. John (Margaret Laura) Wright, (102 years)
St. Andrew's, Arnprior, Ont.
(formerly Stewartville Church)

Mrs. Muriel Fisher,
Burns, Ashburn, Ont.

Mrs. Bertha Cochrane,
St. John's, Pittsburgh Township, Kingston, Ont.

Mrs. Mary Todd,
Ephraim Scott Memorial,
Montreal, Que.

Mrs. Ethel Nimmo,
St. Andrew's, Pickering, Ont.
(wife of the late Dr. Alexander Nimmo)

Mrs. Olive Fraser,
Knox, Port Carling, Ont.

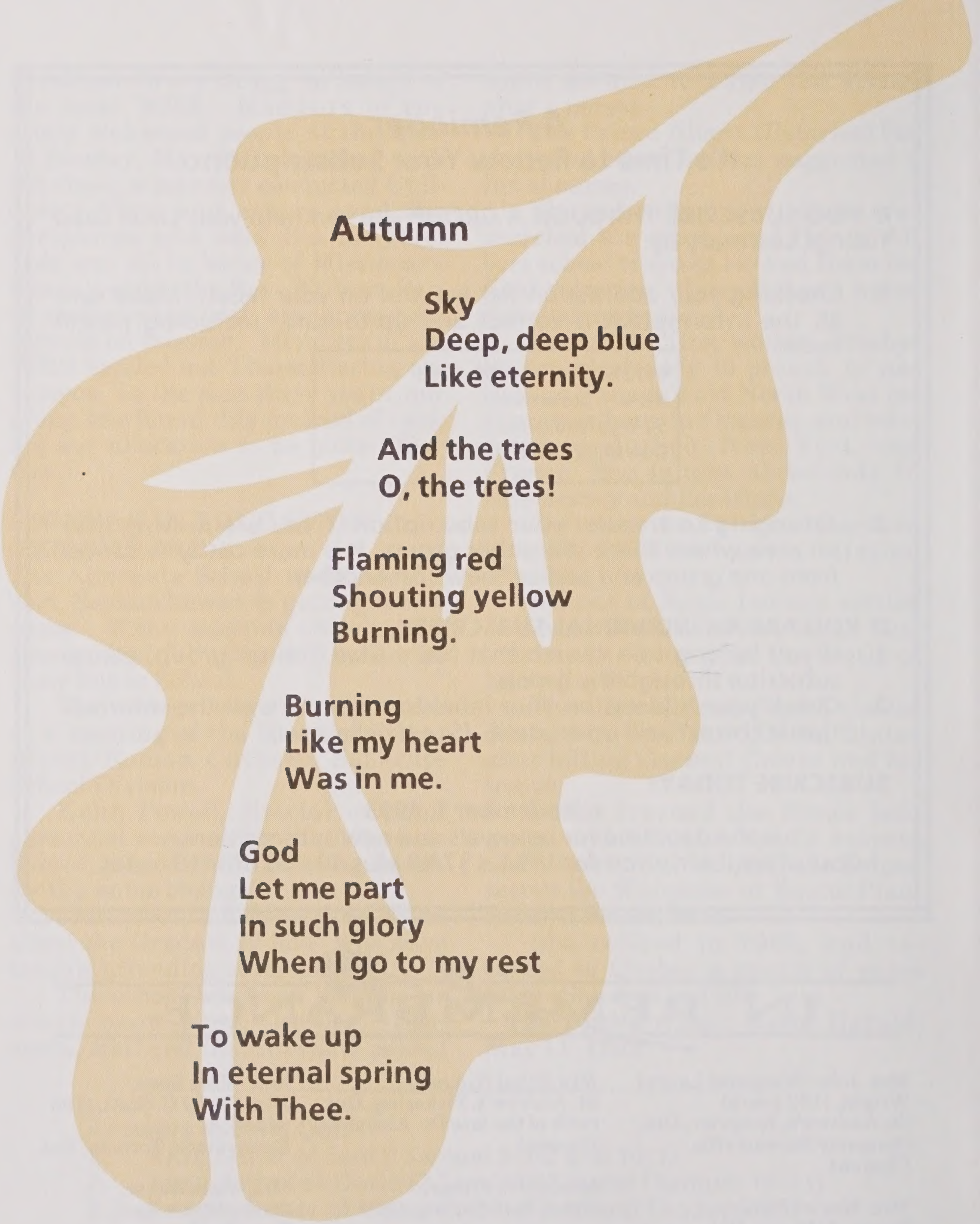
Mrs. George (Elva) Peterson,
Mrs. William (Jenny) Sands,
First, Port Colborne, Ont.

Mrs. Willa Bone,
Miss Emily C. Scott, (106 years),
Runnymede, Toronto, Ont.

Mrs. Viola Baker,
Queen Street East,
Toronto, Ont.

Mrs. Helen Vandermark,
Knox, Walkerton, Ont.

Mrs. Anna May Gourlay,
Miss Christena MacIntosh,
Knox, Vankleek Hill, Ont.



Autumn

Sky
Deep, deep blue
Like eternity.

And the trees
O, the trees!

Flaming red
Shouting yellow
Burning.

Burning
Like my heart
Was in me.

God
Let me part
In such glory
When I go to my rest

To wake up
In eternal spring
With Thee.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-1111

Please report any errors/changes in address.

Glad Tidings

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Glad Tidings

NOVEMBER 1993 **Vol. 69 No. 9**

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo of LeeAnn Purchase (right) with displaced children in Barrancabermeja, taken by Leslie Wirpsa.

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November 1993

Sound the trumpet...and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you..." Leviticus 25:9-10

The article "Hasto cuando? How long?" by LeeAnn Purchase on pages 4 to 9 moved me deeply just as LeeAnn was deeply moved by her experience in Colombia early this year.

When I first read her article I wept silently at my desk in anger and frustration. I know that what she says is reality for many people of this world. As they do, we who are Christian cry out in despair, "Hasto cuando? How long, O Lord? How long must they bear pain in their hearts?" (Psalm 13)

Though moved I cautioned LeeAnn about the bluntness and horror she depicted so graphically. Readers might be upset and turned off, I suggested.

LeeAnn's response was that, ultimately, the truth is what will motivate people to move beyond emotion to action, and that our faith is the catalyst that moves us from despair to hope.

At Jubilee '93 in Langley, B.C. which you read about in the October issue, the speaker, Karen Ridd, had similar stories to tell of her experiences in Central America. On the Friday evening she told those stories simply and without apology, calling listeners to enter into the darkness and pain of 'good Friday'. "If Christians can't go into the dark, who can?" she challenged. "Only by entering the suffering of others can we break it." Karen suggested that by Sunday, hopefully, we might grasp more fully the meaning of the resurrection story. Many of us went to bed that evening with heavy hearts.

As we worked through the weekend, sharing in workshops and Bible study we became empowered to formulate solutions to the misery that holds much of the world in its grasp. We knew with a certainty that we who celebrate the wonder of Easter are called to share the good news of Jubilee: freedom and equality for all.

By the time Karen gave her closing address and invited us to be part of the solution, we were ready with answers: pray; study; be informed; write letters of protest; go on exposure tours; encourage our government to cancel foreign debts; recognize that justice begins locally, extends globally; work to free people from all that binds them psychologically, socially and economically; speak out against racism, bigotry, oppressive systems like apartheid; conserve the creation....

Above all, we are called never to forget that we are a people holy unto God, freed by Christ's love and grace. Freed to dare to say "no" to the darkness, to go forth and sound the horn of Jubilee.

Read on with your heart and your ears. Perhaps you will hear the sound of a distant trumpet....

Written in Love
June

Hasta cuando? How long?

by LeeAnn Purchase

The name of Colombia usually elicits a single image: that of drug lords, their wars and their wealth. But there is another story to be told that more closely represents the nature of violence in that country. It is the story of state-sanctioned violence carried out through security and armed forces as well as military-sponsored and trained paramilitary death squads.

In January of this year, LeeAnn Purchase was part of a four-member delegation from the Canadian churches to Colombia. The purpose of the trip was to press the Colombian government on human rights issues and to support Colombian human rights workers whose lives have been threatened by military and paramilitary forces. LeeAnn went as a representative of the Interchurch Committee for Human Rights in Latin America (ICCHRLA).

The Presbyterian Church in Canada works, through the ICCHRLA, with other churches and partners on human rights issues throughout much of Latin America. Although the PCC has no missionary presence in Colombia we are present and in solidarity with those who suffer through the work, partners and presence of the ICCHRLA.

In this story LeeAnn helps some of the people she met to tell their stories. A warning to the squeamish: some of the stories are not pleasant, but they are true and must be told if change is to come. If you would like suggestions for ways you can stand with the people of Colombia, please contact: ICCHRLA, 129 St. Clair Ave. W., Toronto, ON M4V 1N5 (416) 921-0801.

Our peasant guide never broke his pace as he led us along steep, narrow paths through the heat of the lush tropical forests of the Santander interior. From the front of her adobe farmhouse, Teresa Ochoa Rueda watched our approach with terror, certain that the paramilitary had come in fulfilment of their promise to kill her. Miguel, our Colombian companion assured her that we were foreigners, here to take her out of the region to safety, if she wished. Her relief issued in rivulets of tears and she slowly began to talk.

Teresa's (not her real name) work as a leader of the local peasants' association had raised the ire of the army-supported paramilitary group based a few kilometres away on the main road where we had left the jeep, and earned her top spot on their hit list. The peasant group's work in literacy and cultural activities is considered subversive activity by those who wish to maintain a weak and malleable population.

They killed my son, she told us. Just a few weeks ago.

How old was he? I asked her gently. Sixteen, she told me.

Igual que mi hija, I replied. The same as my daughter.

She lifted her tear-stained eyes to mine in shared pain: They killed your daughter, too?

No. I felt a stab deep within my soul. No, she is the same age.

As she quickly packed her meager belongings into plastic bags, Miguel, himself forced to leave this region because of threats of death, used hard words to convince Teresa's twelve-year-old son to come along with us. Look what they did to your brother. You know they take boys your age. Your mother will be dead tomorrow if she doesn't come. They'll know we were here. You must come.

His words were effective. The boy scooped up his most precious possession, a scrawny, black puppy and after a hasty farewell to Teresa's husband who would follow the next day after packing up the last of the cocoa bean harvest for market, we made our way back to the jeep.

We quickly piled into the vehicle. The Colombian flag waved above the ramparts of the paramilitary base perched on the hill a kilometre or so beyond us, reminding us that our furtive movements were likely not going unnoticed. On roads so rough we could travel no more than 15 kilometres an hour, our return journey through the paramilitary zone was an anxious one.

Teresa told us her story. She doesn't know where her son's body is. On a recent visit to the market, she had been taunted by members of the paramilitary.

Do you want your son back? We'll gladly return his body. In little pieces.

Photo: LeeAnn Purchase

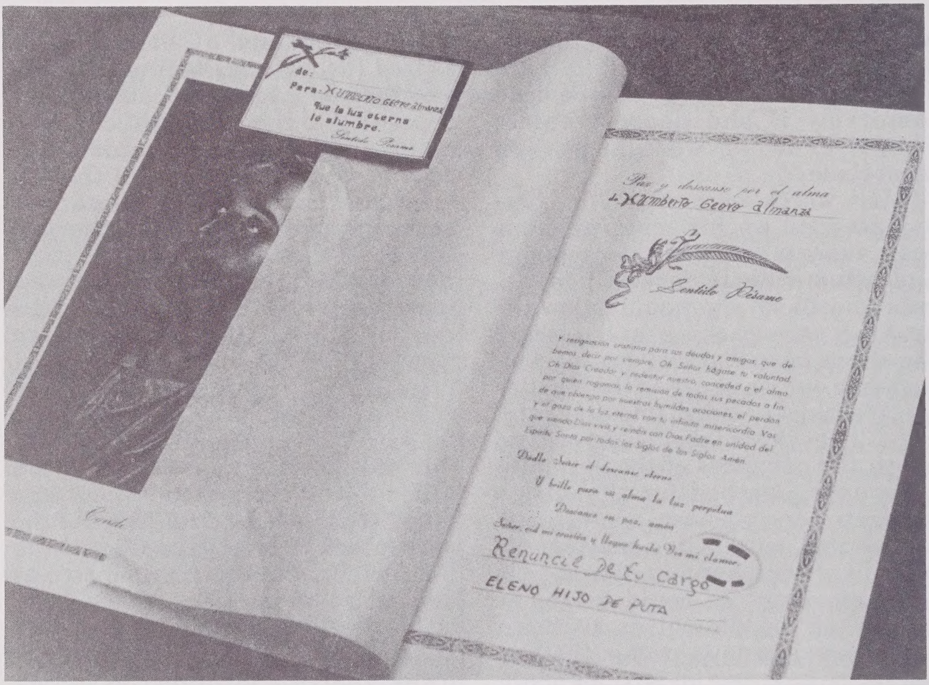
- An anxious journey for Teresa, a target of guerilla insurgents.

Like dozens of others who shared their stories with us, Teresa had become a target because of her opposition to the onslaught of a paramilitary programme which has been gaining momentum in the Colombian department of Santander since the mid-1980s, with the full support of the national armed forces. Though the army claims they are trying to protect the people from the guerrilla forces, it is the civilian population that is paying the largest price. Any attempts to organize are suspect. Refusal to collaborate is not tolerated. In the municipality of El Carmen alone, hundreds have been killed and disappeared; thousands more, representing a full third of the population, have fled to continue lives of desperation in urban streets and suburban slums.

Colombia is home to one of the oldest guerrilla insurgencies in Latin America. As in many countries of the region, they arose as an armed response to the oppression of the poor majority by the rich and powerful elite. Their methods typically include kidnapping and extortion of the influential and the prosperous, mining of the countryside, attacks against national infrastructure and the installations of corporations such as the petroleum industry.

Adding to the climate of violence in Colombia is the struggle for control by opposing narcotraffickers. Following his capture and subsequent escape, drug lord Pablo Escobar offered huge payments to anyone successfully detonating a bomb in the national capital, Bogota.

It is on these activities that the national and international press have focussed their attention, fostering a sympathetic opinion of the Gaviria government, one which the Canadian government shares. Virtually unknown in the international



de:

Para: Humberto Georo Almanza

Que la luz eterna lo alumbre.

Sentido Pésame

Paz y descanso por el alma

de Humberto Georo Almanza

Sentido Pésame

Y resignación cristiana para sus deudos y amigos que debemos decir por siempre. Oh Señor hágase tu voluntad. Oh Dios Creador y redentor nuestro, conceded a el alma por quien rogamos, la remisión de todos sus pecados a fin de que obtenga por nuestras humildes oraciones, el perdón y el gozo de la luz eterna, con tu infinita misericordia. Vos que siendo Dios vivís y reináis con Dios Padre en unidad del Espíritu Santo por todos los Siglos de los Siglos Amén.

Dadle Señor el descanso eterno

Y brille para su alma la luz perpetua

Descanse en paz, amén

Señor oid mi oración y lleguen hasta Vos mi clamor

Renuncie De Su Cargo

ELENO HIJO DE PUTA

- Humberto received this card announcing his own death.

Photo: Jim Hodgson

community is the existence of paramilitary activity, which has been not just tolerated by, but spawned, trained and protected by the Colombian military.

Human rights and judicial institutions set up by the government have proven ineffective; a new constitution with its multiplicity of guarantees has failed to protect the poor majority; the military and its paramilitary auxiliaries enjoy near-total impunity.

From the hamlets of the countryside to the urban *barrios* of the displaced, the ultimatum of the paramilitary took on a refrain: Cooperate, leave or die. If you do not collaborate with us, you have 48 hours to leave or you can wait here for your death.

In the wake of town meetings called by the paramilitary in a hamlet and their issuing of these "options" all were forced to pay taxes and hand over their sons to join the patrols. Those who resisted were threatened, detained, tortured, disappeared or assassinated.

The *masetos* (a paramilitary group) arrived at my house, Ciro told me. We sat in the cramped quarters of a house overflowing with the displaced in Barrancabermeja, a market town located on the banks of the Magdalena River.

They demanded that my 19-year-old son join the paramilitary patrols. I said to them - he shifted his weight on his cane and threw back his shoulders - As long as Christ gives me life, you will not have my son.

They left and returned that night. They killed my wife. They killed my son. My only child. They burned down the house; I have no documents to prove the land is mine. I broke my leg as I fled. Five other people died that night at the hand of the *masetos*.

Roberto told me that his resistance to the paramilitary project cost him a bullet through the neck. Seventeen-year-old Betty fled following the disappearance of her father and threats against herself and her brother.

Filemon was assassinated for refusing to join the the patrols. His young brother, who witnessed the deed, testified that the murderers decapitated Filemon, drank his blood and kicked his head around like a soccer ball. His body was left as a warning to those who refused to collaborate. Another brother, Jorge, forced to join the patrols, died when he hit a mine. Yet another brother, 16-year-old Luiz, is still patrolling with the *masetos*.

The Peasant Hostel, set up to receive and provide temporary shelter for the flood of *campesinos* coming in from the countryside of Chucuri, closed its doors last year in the face of constant harassment by the military and its auxiliaries.

A young girl who had visited the hostel a few times had raised the suspicions of the leadership and she was questioned. In tears, she admitted to having been forced by the paramilitary to infiltrate and inform against the people of the hostel. She returned the following day to record her testimony on tape. Her violated body was discovered 24 hours later. Her testimony was delivered to authorities in the capital. With two massacres of peasants in and in front of the hostel the leadership decided to close its doors, forcing the displaced into worse conditions. Like the vast majority of denunciations made against security forces, this one has been lost in the paper shuffle between bureaucrats' desks.

Anyone who works in human rights is the first to be killed.

In an inconspicuous corner of a restaurant in Bucaramanga, Ramon shared his story. Five weeks earlier, gunmen had entered his house and shot him four times in the abdomen. In front of his wife and young daughter he was left for dead. He lifted his shirt to show us eight wounds, pointing to entrance and exit points. The police of San Vicente, where he was an employee of the mayor's office, were accusing him of being a guerrilla and so conducting no investigation.

His friend, another employee of the mayor's office, who had donated blood to him, died in the atrium of the church during New Year's Mass, five bullets in his head. Despite the presence of the police station a half block away and dozens of witnesses, no one did anything.

The people are afraid, he said. People know what has happened in El Carmen and now the same thing is happening in San Vicente. They are afraid to denounce. His friend had testified to overhearing agents of the police planning an energy cut so that they could more easily attack the office of the mayor. He paid for his courage with his life.

The day after we returned to Bogota, Humberto, the human rights ombudsman from San Vicente who had accompanied us into the countryside, received a package at his office. Inside was a *sufragio*. It was like a large padded greeting card, black velvet with an upside-down crucifix on the front. On the inside left was a picture of Jesus, on the right a prayer for the soul of the deceased. At the top, in neat calligraphy, appeared the name of

> ***Every Christian ought to care about the clamour of the people....***

Humberto Geovo Almanza; at the bottom were the words, "Renounce your post, you ELN (a guerrilla group) son of a bitch." Enclosed was a little card announcing the death of Humberto Geovo Almanza; on the reverse appeared a crude drawing of a skull and crossbones.

The following afternoon, Humberto arrived in Bogota, one more name on a long and lengthening list of victims of state-sanctioned intimidation and violence.

Earlier that day, after many meetings with human rights, judicial and military officials of the Colombian government - all of whom, some politely, some not so politely, told us that our version of reality was incorrect - we paid a visit to the Canadian Embassy. We were disappointed by the reluctance of the officials with whom we met to hear our story.

Hanging on the wall of the office of Colonel Garcia of the Second Battalion in Barrancabermeja were an image of Jesus and two small, framed posters with the words *Nacidos para la guerra* (Born for war) and *Deber antes que vida* (Duty before life). As Uriel Ramirez, director of the Presbyterian American College of Bogota, took a telephone call, I looked at the posters decorating his modest little office.

Quinientos anos de martirio y esperanza (500 years of martyrdom and hope); *Encuentro Continental: Jornadas de arrepentimiento y solidaridad* (Continental Encounter: Working days of repentance and solidarity): the contrast with those of Colonel Garcia was striking.

He seemed apologetic. The mountain of our problems is so great and we do so very little. He then went on to tell of Presbyterian work with the displaced and the victims of Colombian injustice, of a clandestine house in the capital where they offer medical, psychological and pastoral attention to internal refugees, as well as material and legal assistance. He spoke of work with political prisoners and solidarity work with others nationally and internationally who are committed to social change in the name of Jesus Christ.

We had met Lucilla our first day in Colombia. The leader of a human rights group in San Vicente and worker with a young people's cultural group, she had left only a few days before when one of them, the daughter of a paramilitary, informed Lucilla of her father's plan to kill her. Sitting across the table from this delicately beautiful young woman of no more than 22 years, I was moved by her words. "Your visit here is the only hope for my region. It is desolate, like Israel, crying out against the egotism of the project of death. You offer the project of life that is the gift of Jesus Christ. Every Christian ought to care about the clamour of the people of Chucuri."

She then smiled mischievously. "But I have some bad news for you. Anyone who works in human rights is the first one to be killed."

A day later, as we waited for Teresa to gather up her belongings, I thought of Lucilla's words. My colleague had noticed a Bible sitting on a little table in the courtyard just outside the door of the house. Beside it was a tiny photo of Teresa's dead child. She picked it up and began to thumb through, stopping at the third chapter of Exodus.

How long, O Lord?
Senor, hasto cuando?

"I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings and I have come down to deliver them out of the hand of the Egyptians...."

Their hope is that God does indeed see and hear. But at that moment, as I understood that we were saving a woman from one kind of death only to deliver her to the deadly peregrinations of the displaced, I could only think of the Psalmist's cry, "How long, O Lord? *Senor, hasta cuando?* How long will you hide your face from them? How long must they bear pain in their souls and sorrow in their hearts all the day? How long shall their enemy be exalted over them (Psalm 13)?"

And yet Lucilla's smile, Eduardo's hearty laugh and Humberto's jokes were their testimony that, though afflicted in every way, they are not crushed nor driven to despair; though persecuted, they know themselves not to be forsaken nor destroyed (II Corinthians 4:8, 9).

Photo: Humberto Geovo

- LeeAnn (second from left) with Jim Hodgson, Canadian Council of Churches, Bill Fairbairn, ICCHRLA, Doryne Kirby (Canadian Religious Conference - Ontario).

Photo: LeeAnn Purchase

- A young soldier, San Vicente batallion, rationalises the paramilitary presence as "self-defence groups" for the protection of the peasantry.

Update: Since this article was written, the hostel has been reopened but the military is now building a base right beside it and the people are afraid to come.

The paramilitary have extended their influence into San Vicente. Violence and threats against town officials continue. Military helicopters dropped leaflets offering a million peso reward for the capture of Humberto Geovo Almanza. An order for capture has been issued. His family continues to receive phone calls threathening Humberto's life should he return.

Humberto entered Canada on July 6 this year on a Canadian minister's permit. Because the situation is getting worse and his return now impossible, Humberto will be applying for refugee status. He is supported by the generosity of Rosedale Presbyterian Church, Toronto, Ontario.

Correction:
The puzzle by Laura Steele on page 19 in the October '93 issue was incorrectly titled. It should read "Who Am I?"

A Certain Morning

by Jean Wyatt

In her touching personal story Mrs. Wyatt offers helpful suggestions for those who have lost a spouse:

- remember and speak of the good times.
- don't be afraid to cry - tears can be healing.
- make little adjustments like changing the chair you sit in when dining.
- don't feel sorry for yourself.
- be sure to eat well-balanced meals.
- use music to comfort and distract you from morbid thoughts.
- continue usual activities that fill your time meaningfully.
- entertain and accept invitations out.
- be independent but not foolhardy.
- remember, there is life after death.

One morning at 6 a.m. in the hospital where my husband was a patient, our marriage and my lifestyle, ended abruptly.

After a union of sixty years that had the quality of a mystical binding, my beloved spouse was gone from me, mercifully perhaps, after a brief illness and before the agony of cancer could overtake him.

I have come to know the weary listlessness which renders life insupportable with the loss of a mate. Would I ever again believe in the freshness of life? I awake mornings in our double bed instantly aware of the empty space beside me, the first daily reminder that I am indeed alone, irrevocably. He is not here to greet me with a sleepy "Hi" while I watch him indulge in an expansive yawn then turn his eyes toward the window where the partly drawn drapes allow guarded entrance to the sun, or the gloom of a grey day.

No more nonsensical chit-chat while I slip into a housecoat and he pulls himself out of bed, awkwardly, because he is handicapped, and reaches for the cane leaning against the wall.

No more feeling that sense of keen contentment with one another. Oh, we had our disagreements, at times a quarrel. But the windy satisfaction of the tongue had short shrift.

We shared breakfast together at the table in the kitchen/dining area of our comfortable apartment. When I think that never again will I see his face, hear the sound of his voice and feel the touch of his hands, my heart breaks.

My doctor told me the older the person, the more difficult is recovery from the death of a spouse, and complete recovery may never happen.

"I cry a little everyday," I admitted unashamedly, "despite the loving support of my son and his caring wife."

"You can't hold all grief inside, my friend; besides, tears are healing," comforted my doctor.

The commonplace and necessary affairs of daily living helped fill the days that came and went.

I dreaded mealtime for then I had to witness my husband's empty place and chair. Burdened by the remembrance of happier morning, noon and night repasts, I wondered how I could survive, day after day, this emotional reminder of a lost companionship. But not for me is the habit of dining from a tray before the television as does a widow friend.

I pondered my problem and was struck by a sudden idea. I would occupy my husband's empty chair. Now there is only my empty chair to be aware of - but I am alive.

For me, the beginning of perhaps a serious psychological problem resolved itself with this simple solution.

Since I am an alert, active senior, and grieving though I was for my dear one, I realized that malnutrition could impoverish my general good health in a relatively short time. Besides, such self-neglect would inflict further concern on my family. Although I am not too enthused about preparing them, nevertheless my menus are adequately well-balanced.

In the 'golden years', it is not easy for some of us to cope with an unfamiliar lifestyle. But I have discovered tears and talking to be the best therapists. When I need a listening ear, I talk to a compassionate friend, and I don't dry the tears that start....

I help myself in other ways. The radio and TV are now essential companions - the former, during the day, fills my too quiet apartment with soft background music, conversation, while the latter entertains, when I want it, in the evening. Even my music box with its over and over gentle tune provides distraction from too morbid thought in the absence of my life companion.

I continue writing for publication, an absorbing diversion. I don't cry the blues whenever asked how I'm doing. I wouldn't want to lose even acquaintances. I try to accept all invitations. Too many excuses give folks the idea I like living in a sad shell. And I talk about my husband. After all, isn't this what memories are all about?

"Ed would have enjoyed this dessert," I tell a dinner guest, "Chocolate-orange pie with a hint of peppermint in its topping was a favourite of his sweet tooth." And I recalled my husband's wide, pleased grin.

I know the difference between independence and dependence. As much as possible I depend on myself to get things done. However, climbing on a stool to replace a spent ceiling bulb is not an accomplishment, but a fool-hardy risk to my bones. At such times I'm in a spell of utter loneliness...moments of intense longing for my husband's presence.

Yes, I do miss his affectionate kiss, the loving clasp of his arms about me, even the belly laughter of a shared joke. And I wonder, where is my husband now? Is there truly a life after death?

One day on the way home from a walk to the corner mail box, I stopped before our street's landmark - a lofty old maple, its tall barren branches in March's chill, stretching upwards as if trying to scratch the blue canopy above.

"Soon, Methusela, you'll be decked in pale green life!", I mused.

And suddenly, out of my sorrow came a deep-felt conviction. Although my husband has been taken out of my sight and of my reach, he is living on. He sees me everyday....

I left Methusela, easy in my heart, at last.

Christmas Worship Service

Despair and Hope

by Margaret and Walter Read

Call to Worship:

Leader: Who will come this day to stand with Jesus?

Response: We are not sure we want to stand with Jesus.

Leader: The Child of Bethlehem comes once more to our cities, calling for the reign of love among all people.

Response: We doubt the power of love as a practical way in these days. We are skeptical of humility amid the powerful people today.

Leader: Homeless and friendless, Jesus is abandoned even by us.

Response: We have no confidence in our ability to intervene. We hesitate to risk our own safety for another.

Hymn: #116 "O Come, O Come Emmanuel" (Book of Praise)

Prayer of Adoration and Confession*: (Unison)
Come, Lord Jesus, into the midst of the uncertainty which threatens to engulf us. We desire to believe, but we do not wish to suffer. We desire to follow You, but we do not wish to be deceived. We desire to care, but we do not wish to be exploited. Yet here we are before a gracious God who has come to meet us: the One who gives Christmas its full meaning, even in difficult times. We worship the God who has dared to risk all for His creation.... Loving Parent, we recognize our unworthiness to stand as Your children. When You call us to use our resources for the oppressed we turn away as if powerless. When beaten down by grief and sorrow, we imagine that You are against us. We struggle alone, rather than reaching out to others. Deliver us, Lord, from all that would impair us and lift us up in the power of the One who came in humility. Amen.

Assurance of Pardon:

Leader: God's help is always available. Forgiveness is offered to all who seek it.

Response: Jesus Christ has faced and conquered death, saving us with steadfast love.

Leader: Receive the mind of Christ, and let Your tongues confess faith.

Hymn: #141 "Away in a manger" (Book of Praise)

Reader 1: In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register.

Reader 2: So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child.

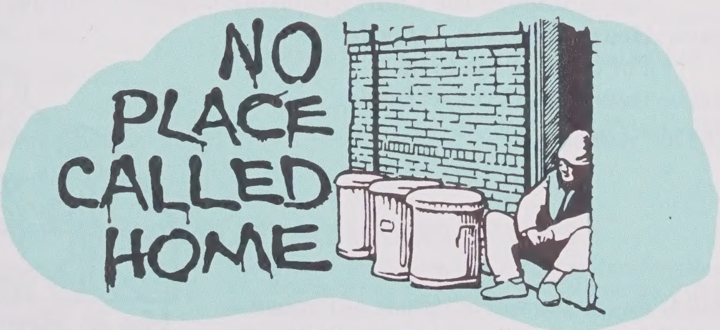
Reader 3: While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

Reader 1: An angel of the Lord appeared to Joseph in a dream.

Angel: Get up, take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.

Reader 2: So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."

Reader 3: When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.



Reader 1: Then what was said through the prophet Jeremiah was fulfilled: "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more." After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said,

Angel: Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead.

Reader 2: So he got up, took the child and his mother and went to the land of Israel. But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there.

Reader 3: Having been warned in a dream, he withdrew to the district of Galilee, and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene."

Hymn: #123 "Infant holy, Infant lowly" (Book of Praise)

Prayers of the People:

Leader:	For the hope of God in a despairing world.
Response:	We give You thanks, O Lord.
Leader:	For the joy of Jesus. For the new birth we have in Him.
Response:	We give You thanks, O Lord.
Leader:	For the new temple and the indwelling Spirit.
Response:	We give You thanks, O Lord.
Leader:	For the unemployed, the underemployed.
Response:	Hear our prayer, O Lord.
Leader:	For the homeless and welfare recipients.
Response:	Hear our prayer, O Lord.
Leader:	For the abused, the violated, and the blamed victim.
Response:	Hear our prayer, O Lord.
Leader:	For the lonely, the despairing, and the helpless.
Response:	Hear our prayer, O Lord.
Leader:	For courage in leadership of governments to lead in change.
Response:	Hear our prayer, O Lord.
Leader:	For courage in the Church to have compassion and justice.
Response:	Hear our prayer, O Lord.
Leader:	For the courage to be.
Response:	Hear our prayer, O Lord.

Lord's Prayer: *Our father...*

He is Born!

Hymn: #134 "Joy to the world" (Book of Praise)

Commission and Blessing:

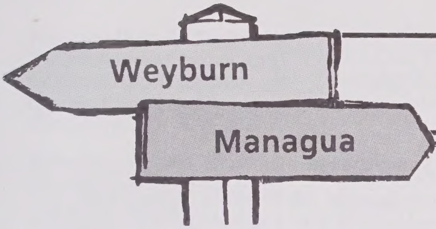
Leader: Walk in humility through another week; walk with God in your work and worship.

Response: Our faith is not in human wisdom, but in God's power. We trust the Spirit to lead us through these days.

Leader: God gives us a temple for our dwelling place, a temple not made with human hands, but eternal.

Response: Truly, Jesus Christ is God's chosen One. We will follow where Christ leads, with awe and joy. Amen.

* For the inspiration for the prayers, thanks to *Fresh Winds of the Spirit, Book 2, Liturgical Resources for Year A.* Lavon Bayler. P. 162. The Pilgrim Press, Cleveland, Ohio. 1992. Note: Scriptures from NIV Wordsearch Bible version 2.0



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BY THY HOLY CROSS THOU HAST REDEEMED THE WORLD

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Dear Friends

Marie & Bill Rempel-Elliott,
Eglise St. Joseph,
Grand Gaube, Mauritius,
February 1993

Some time before the roosters began to herald daybreak I was awake. The stillness was broken only by the occasional barking of dogs in the distance. My mind began to kick over. Today was Mardi Gras, pancake Tuesday. What worthwhile commitments might I undertake for this season of Lent? Thoughts came and went, but the question remained undecided when daylight came and it was time to start the day. Tuesday meant our weekly recreational rendezvous with a motley collection of English-speaking friends at a coral beach on the far side of the island. Marie and I hurried to get ready in order to beat the rush hour traffic in the capital city Port Louis.

We weathered billowing smoke from old buses and trucks and the tiresome racket of horns and unmuffled motor bikes, and arrived at the appointed time to pick up other beach-goers - Liz Crosby, her mother, Eden Taylor, visiting from Scotland, a Mauritian friend Lorrine and her two year old daughter Lori. We chattered as we went, mostly in English, but sometimes in French or Creole, the mélange which is typical of our everyday Mauritian experience. Also typical is the road construction we had to endure to reach the seashore. One Mauritian friend jokingly predicts that twenty years hence we will recall Mauritius as "that place where they are always digging".

Once on the beach, I greeted others already gathered, and struck out for a brisk walk along the shore and some vigorous exercise in the water. The tide was about half, the water sparkling clear in the morning sun, and according to Marie and the other snorkellers, the fish abundant and brilliant. The swimming over, people joined to sit and chat under the trees. One of the regulars, Phil, a Mauritian doctor, advised us how to cope with the sting of the "blue bottle" jellyfish which is sometimes encountered in these waters.

A group of Swedish women whose husbands are here on contract to direct the installation of the country's new telephone system, lounged nearby in the sun. Several fish enthusiasts discussed the day's sightings with the aid of their fish guide books.

Upon leaving the beach, we took a different road to return to town, and Liz pointed out a Jewish cemetery and told us of its origin. During the second world war European Jews who had fled to Britain to seek refuge from the Nazi regime were interned by British authorities on suspicion of subversion. Eventually many of these detainees were shipped to camps and prisons in other Commonwealth countries, including Canada. One group was sent to Mauritius, then a British colony, and kept in the Beau Bassin prison - by no means pleasant lodgings. Many died there before the war ended and the survivors were released and returned to Europe. The cemetery remains to bear witness to the tragedy.

Liz told how a few years ago a rabbi from Toronto had attended a World Council of Churches event in Mauritius. Her husband Brian had offered to take the man to see the graveyard. When they arrived, the rabbi simply stood, his face streaming with tears, as he contemplated yet another sad chapter in the story of his people. I determined to take time some day to stop and pay my own respects.

Marie was spending the afternoon giving Lorrine a hand with a quilt she had just put into the frame. As they set about their work, I slipped away to walk to the office of Formation Biblique et Théologique à Maurice, an ecumenical project directed by my colleague Brian Crosby, offering courses on the Bible and related studies for lay people. Brian and I chatted about the course "Introduction à la Bible" for which I am serving as tutor to two groups of students.

Marie came to fetch me, and we set out for home. She remarked about a stretch of road lined with a variety of flowering trees. At the moment the glorious yellow of the cassia or "Madras" trees brightened the route; a couple of months ago it had been the flamboyant red of the flame trees - "new year" flowers, as the locals call them; and before that mauve jacarandas had flourished.

When supper was finished, there was a knock at the door. A young woman and her mother had come to see me. The daughter explained that she wondered whether I would be willing to baptize her boyfriend, a Hindu. There were various complications about the situation, but I agreed to meet with her and the young man to explore the idea further. At the very least, I welcomed the chance to observe another example of the complex interaction of races and religions in Mauritius.

After the visitors left, Marie worked on the finishing touches of a report to the Presbyterian Church in Canada about a worship and music workshop we had attended last year in Malawi. Our dog Séga (name of the island's traditional dance and music) had a spell of barking at some disturbance in the area. I turned on the short wave radio for the nine o'clock program of news and current affairs from Radio Canada International. The day drew to its close.

We had not got around to eating pancakes or indulging in any carnival extravaganzas during this Mardi Gras. But we had certainly savoured a rich variety of impressions and encounters. Perhaps therein lay the answer to the question of what commitments may be worth pursuing during the coming season of Lent - commitments to friendship, to enjoyment, to learning, to understanding, to service. The forty days of Lent would, of course, be merely one little episode in this fascinating story of life.

This is Marie speaking now. My life has changed quite drastically in the last few months. I now have many more students in Grand Gaube and a few more in Pointe-aux-Piments. Week by week the numbers have been growing. Word of my "lessons" must have travelled by the grapevine. At times our living room has been a very crowded place. Today was much more manageable. Two little girls arrived earlier than the rest. I was able to listen to each of them read, and then do a phonics lesson with them, as they are at the beginning stage of deciphering words.

The second group was slightly older, mostly in the last year of primary school - Grade 6. They have real difficulty reading and understanding English, which is essential for most of their school work. Several of the children have left school after Grade 6 without having learned to read much more than a few words. This probably seems like a very discouraging situation to you. It does to me too. But there is an encouraging side to it too. After six years of failure these children are still willing to sit down with a book and try to figure the words out. Even these who have so much trouble love to pick out a book from the children's shelf that I keep in the living room. They take the books home to read. Many have been getting help from brothers, sisters, parents and grandparents, and I'm noticing some progress.

Now sweep away the books and set the table for dinner. It's five o'clock. The split pea soup I set to simmer before the students arrived is ready. There's time to make a salad. Cheese, bread and a delicious avocado complete the meal. Tomorrow I might make something a bit more elaborate, like one of the Mauritian curries or chop sueys I have learned here. But today dinner needs to be simple. We have a meeting at six thirty. We like to eat early enough so that we don't feel rushed.

Now, as a matter of fact, we managed to have supper with lots of time to spare. The meeting was to help plan the World Day of Prayer service which will take place here in our church. People from all three churches in town came and worked well together.

Love from all of us.

Marie, Bill and Séga
(Rempel-Elliott, or as a friend cleverly suggested, "Rempelliott")

Thanks to Rodger Talbot for this item about the Elliott's work in Mauritius:

First let me tell you about the kind of people we are in the Presbyterian Church in Mauritius. There are five congregations in the PCM. Two are French speaking; two are Creole speaking; one is English speaking. Believe it or not we are a happy family! The English speaking congregation is made up largely of Mauritians who wish to worship in English; people who are married to Mauritians; short-termers working for South African, British or Australian firms. The French speaking congregations are city congregations. The Creole speaking congregations are country working people of modest means in the north.

Bill is the minister of the Creole speaking churches in the north of the island. Since his arrival two years ago he has worked at developing a team ministry with a young and able deacon of two years experience, France Cangy, in order to encourage the 'Mauritianization' of church leadership. ...Bill has spent considerable time visiting the rest of the parishes as the Church's musical consultant.

There are the clues: Creole speaking, northern parishes, musical consultant.

In their two years here Bill and Marie have not only become proficient French speakers they have learned Creole, the common language of the Island. And they have learned how to talk and live with the country people who speak Creole. Carrying forward the ministry of Ray Drennan and Ann Vickers they have encouraged the youth and others in the northern parishes to take their place in society, and in the Church; that they have nothing to apologize for to their city cousins.

Bill is a musician, specializing in keyboards, also a choral director. The little church at Grande Gaube with scant musical tradition has now the only real choir in the PCM. With his accordion Bill can draw musical performance out of the most inexperienced musical souls. He has conducted music workshops, visited and encouraged congregational singing, produced and played in concerts of church musicians.

Bill and Marie travel up and down the Island like the rest of us travel around town. This is a tribute to both of them. One has to keep reminding oneself that Rev. Bill Elliott, this energetic and willing servant of the Church, has only 10% vision, making reading, and navigation on foot quite difficult. So Marie does the driving. And not just on church business. They have seen enough of the exquisite coastal scenery of this island to almost qualify as tour guides.

Marie gets around the village where they live on foot and on bicycle. She says that you can't help but meeting people and talking to them this way. From her home she encourages the country students whose schools are not always well equipped, to work at their English, a necessary skill to pass school exams. She has built up a little lending library of kids' books. On the appointed days her little friends gather to check out what they haven't read, and to talk to Marie. She has some great stories from bright little country kids.

On Mondays she travels to the other country point to help some women run a "Sunday School". There is no time on Sundays when you have a two-point charge. At the small Pointe aux Pimente Church there is also a little "maternelle" or kindergarten run by the PCM version of "PWS" - Presbyterian Welfare Service.

- Marie Rempel and Bill Elliott

It was built with the help of PWS&D a few years ago. It is packed with children whose mothers work in local textile factories, or travel to the city to work. The teachers are Mauritian women who have been assisted to take the kindergarten teachers' course. Marie and Bill encourage and support the maternelle in a variety of ways.

Also on the side, Bill is a tutor (in Creole) for a ecumenical group of lay people who are taking an extension course in theology.

Northern Mauritius is a long way from Bracebridge and Vankoughnet where Bill's family are ardent Presbyterians, or from Hamilton where Marie grew up. In fact it is hard to believe that a man who moves about in Creole communities as if he belonged there, was not long ago a civil servant in Ontario with a hobby of playing folk music in a group which often entertained in pubs.

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JUST A SISTER AWAY - A WOMANIST VISION OF WOMEN'S RELATIONSHIPS IN THE BIBLE *by Renita J. Weems. Published by Luramedia. 1988. Price $15.50.*

I purchased and read this book after attending a series of Bible Studies/Lectures by Renita Weems at Princeton Theological Seminary last summer. This African-American woman brings gifts of her tradition - story-telling and a love of drama - to the nine biblical stories she explores. Her intent is to explore the uncharted territory of stories that could give us clues as to what biblical women felt about their lives.

The Bible reveals a good deal about the role of women in ancient society, but we do not know how women felt about themselves. This, says Renita Weems, can be discovered if we look at how a woman treats other women. "Blessed be the Tie that Binds" is the chapter title in which women's relationships in the Book of Ruth are explored. It has lessons for us about the quality of relationships in our lives. The other eight chapters are equally instructive.

You will see yourself in some of these stories just as Weems has seen herself and shared some of her experiences. You will laugh and cry as I have done, and want to share this book with a good friend.

Dorothy Ruddell

ROOTS AND WINGS: DISCOVERING AND DEVELOPING FAMILY STRENGTHS *by Karen Lawrence and Gary Gene Allen. Published by Pilgrim Press. 1992. Price $12.95.*

The title of this book was drawn from the following quotation: "there are only two lasting bequests we can hope to give our children. One of these is roots, the other, wings. And they can only be grown, these roots and wings, in the home." Hodding Carter, Sr.

Sometimes a grandmother like myself wishes a resource had been available during earlier parenting years. This is such a book. It is affirming, encouraging and helpful reading for everyone in families.

The focus here is not on the difficulties and hazards of parenting. The authors do point out the rapid changes and challenges facing families, but they speak mainly of finding the family strengths, and give practical advice for working to develop and implement these strengths.

Often much effort goes into seeing that our children are technologically sophisticated (know how to operate the microwave, VCR and PC) but we also need to foster their social skills and values such as loving, trusting, sacrificing and sharing. Real help is given in "Roots and Wings."

Dorothy Ruddell

ADVENT AND CHRISTMAS RESOURCES AND GIFTS FROM THE BOOK ROOM

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Don Mills, Ontario M3C 1J7
Tel. 441-1111, ext. 239/240

Please do not send payment with your order. An invoice (including postage and GST) will be sent with your book(s).

G5207 - Advent Journey 1993
Advent devotional guide for youth and adults. Novalis. **$2.00**

C0039 - A Path Through Advent for Children 1993. Novalis. **$2.00**

C0330 - Promise of a Savior by Sara Bredesen
A Christmas programme for children of all ages using Bible readings, pantomime, puppetry, music and dance. Augsburg Fortress. **$1.50**

G4236 - Kneeling in Bethlehem by Ann Weems
Poetry which reflects on the meaning of the Advent and Christmas Season. Westminster/John Knox. **$15.60**

C0286 - Living God's Way by Ralph Milton
Bible stories retold for children in today's world. This book includes stories from all parts of the Bible, told in a positive, caring and inclusive manner. Wood Lake Books. **$16.95**

G4656 - A Basket of Stones, Symbols of Faith and Hope by Gwyneth Whilsmith.
The author, who lives on the shore of Lake Huron, walks daily on the beach, collecting stones which remind her of events in her faith journey. She shares these stories in a special way. Colonsay House. **$12.95**

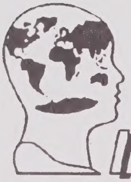
G4606 - Listening to your Life: Daily Meditations with Frederick Buechner. 366 daily readings which stimulate and enrich. Harper Collins. **$13.50**

G5041 - One Woman's Journey by Deborah and George Cowley
This book takes a retrospective look at the life, times and spiritual quest of Pauline Vanier (1898-1991) in her own words. Through all her ups and downs, she remained a woman who cared passionately about others, an instrument of God's love for a broken world. Novalis. **$14.95**

G5172 - Just a Sister Away by Renita J. Weems
Explores the relationships of biblical women in a fresh and meaningful way that allows us to relate to them. Nine biblical stories are presented,including questions for thought at each chapter end. Luramedia. **$15.50**

C0332 - A Song for Creation: Psalm 148 for Children by Edward Henry
Young children are invited to join in praise to God. Augsburg. **$5.95**

Y2199 - Hey World, Here I Am! by Jean Little
A funny and poignant collection of poems and observations about life, friendship, family, identity and love. Suitable for youth. Winner of a Canada Council award. Kids Can Press. **$4.95**



In the World

SUDAN UNHEARD

While anguishing over conflict in Bosnia, the world has virtually ignored the equally brutal, chaotic war in Southern Sudan. The United Nations has taken widespread criticism for its failure to broker peace in Bosnia, but no outspoken voice has demanded an end to Southern Sudan's 10 years of misery.

Sudan bears the grim hallmarks of up-to-date warfare: demands for independence, a deadly filtering down of Cold War weaponry, squabbling rebel factions, religious persecution, drought turned to famine, countless civilian casualties and millions of displaced people.

An estimated 1.5 million Southern Sudanese have died from war or famine over the past decade. That's Bosnia times 10. Nearly half of the six million survivors are displaced from their homes.

In the region aid agencies call the hunger triangle - around the towns Ayod, Waat and Kongor in Junglei province - three quarters of the children are gone. Mothers bring dying sons and daughters to a few isolated clinics. Most of the women are widows, their men worn to death in the effort to feed their families while dodging bullets.

In the hands of the warriors, food aid is power. Sudan has its own tale of beleaguered humanitarian workers. But World Vision and a handful of aid agencies continue to deliver food and medical assistance, unwilling to abandon innocent civilians to powermongers.

How has Sudan attracted so little attention? Perhaps the Government of Sudan's most effective tactic against southern rebels has been to set obstacles against foreign media trying to enter the country. So far the government's censorship has been effective.

Western governments know. But perhaps isolated Sudan does not involve the security threat or strategic interest of Bosnia, Somalia or Cambodia. Western humanitarian interests are clearly selective.

Plagued by drought, Sudan has become another Somalia. The UN estimated 700,000 Southern Sudanese - many of them Christian

INTERNATIONAL MINISTRIES

KENYA

Through *"Presbyterians Sharing..."* we are helping The Presbyterian Church of East Africa in Kenya to grow. **The Rev. Dr. Ian Clark**, a Canadian Presbyterian, has been involved in leading a ten-week course for evangelism and outreach, made possible by financial assistance from our church. The course covered Biblical Studies, Theology, and educational concerns. Please remember the mission of The Presbyterian Church of East Africa in your prayers and with your offering.

CANADA MINISTRIES

NEW MINAS, N.S.

During the summer, the **Rev. David Hayward** began a new ministry in New Minas, Nova Scotia, the congregation's first full-time minister. Through *"Presbyterian Sharing..."* we are helping this new church development in Halifax-Lunenburg Presbytery, in an area with great potential for growth, and helping David and the family settle into their newly purchased manse.

brothers and sisters - could die in 1993 unless they receive food aid throughout the year. So much chaos has plagued the hunger triangle this spring that food and medical flights have been restricted, and no one can say how many people have already died. The deaths may go unnoticed, unless Western media and governments start to pay attention now.

Sudan must not be overlooked. Canadians can write to their MPs and ask them to pressure Khartoum to hasten peace talks and stop this contest of folly and brutality. And Canadians can pray. Unless thousands more people are to perish and be forgotten, the war must end. - Don Scott, President, WORLD VISION CANADA

Women's Retreat - Presbyterian College, June 4-6, 1993

Fifty-two women attended the first address of the Montreal Presbyterial Women's Retreat, and the wine and cheese reception following. It was a great start to the weekend. The theme was *Women in the Bible: the lost stories and the challenge to remember.* Dorcas Gordon was introduced by Lois Klempa who mentioned the biblical Dorcas as one of many women we would be thinking about throughout the weekend.

After introductory comments about the Genesis account of creation, Dorcas spoke about the forgotten women who played such an important role in early biblical history when the Hebrews were slaves in Egypt: Shiprah and Puah and the other midwives who disobeyed the pharoah's orders to kill the Hebrew boys; Miriam and her mother, and the Egyptian princess and her maids, who saved the baby Moses from death. "Without Moses, there would have been no nation, Israel, without the women there would have been no Moses!"

The women Dorcas chose for the second part of her address were Mary and Martha. Women in the church, she said, are urged to be like Mary, silent and listening while Martha, outspoken and complaining, is frowned upon. The story of Martha preparing the meal is the one we know about. The story of Martha's confession of Jesus as the Christ, the Son of God, almost identical to Peter's "Great Confession", is hardly known.

Above: Delegates chat in front of "River of Faith." Below: Dorcas Gordon (left) and Lois Klempa (right).

On Saturday, a sing-song led by Mary-Lou Johnston gathered people for worship in the chapel. Coralie and Kate, worship leaders, arrived gowned in their clericals. Coralie began worship but was soon interrupted (intentionally) by Kate who suggested it seemed inappropriate to be wearing gowns so they took them off. Coralie resumed but was again interrupted by Kate who indicated the chair arrangement was a little too formal so everyone was asked to move their chairs in a circle.

It was announced that this was the beginning of worship which would continue throughout the day, through the addresses and the workshops when, at the workshop on worship, everyone would be involved in the preparation for the closing worship. Symbols were put on the communion table: a figure of a woman shrouded in black, a symbol for anger, for envy, grapes and wheat as symbols of the sacrament and figures of joyful people.

An exercise break was led by Grace Thornley-Brown before Dorcas' second address. This time her address was based on a sad story, The Levite's Concubine.

The bible studies were taken from Miriam Therese Winter's books *Womanword* and *Woman-witness*. The seven Bible studies were: Priscilla, Lydia, Mary, wife of Cleopas, Woman with the flow of blood, Jephthah's daughter, Queen Vashti, and Tamar.

After lunch, a sing-song again gathered the women together. The first workshop on Inclusive Language was led by Dorcas Gordon. The second, on Creative Worship led by Kate Jordan and Coralie Jackson, culminated in a closing worship prepared by workshop groups.

Approximately 30 people enjoyed a delicious banquet prepared by Rolf Schroeder, the college chef, and served by two young people. After the banquet the Presbyterial Executive entertained with three skits in recognition of the *Decade of the Churches in Solidarity with Women*. Two in the form of *Presbyterian Challenge*, the news stories being "God speaks to Moses through the burning bush" and "Miriam stricken with leprosy for presuming to think God would speak through a woman". The third was an interview with the Virgin Mary entitled "Would God choose an unwed mother?" Later, the WCC Decade video entitled *Standing Together with Women* was viewed.

Sunday morning, after a leisurely breakfast, those who had stayed in the college, along with several who returned, joined in a lively open session with Dorcas. At 11 a.m. (of course) those present participated in a very moving closing communion led by Dorcas. It was held in a corner of the cafeteria as the Taiwanese congregation uses the chapel on Sunday mornings. Seventeen women sat around a round coffee table covered with a white cloth on which was placed a cross, a chalice, bread, and the symbols used in Saturday's worship service. The women were invited to name and share a story, or a sentence or two about a woman who had influenced them. Dorcas explained communion would be celebrated by intinction and the bread was passed along from woman to woman followed by the chalice.

The Retreat ended with lunch and with the feeling that it had been a great weekend.

PLEASE NOTE!

Increasing shipping and handling charges have made it necessary to share with you the costs of shipping, even on items which we provide to you"free-of-charge", such as the Offering Project and "Introducing the WMS" descriptive pamphlet.

Forward In Faith

It is gratefully acknowledged that Presbyterials continued to forward money from their groups during the summer period which has previously been a very low period for receipts. Thank you to all – it enabled the Society to manage financing throughout a normally lean time, and while we are not in a position to relax our endeavours, it certainly eased stress for those staff members who are charged with our administration.

As of August 30 $464,781 has been received, $977,144 more is needed to meet our objective for 1993, so keep up your good work!

Low membership in our groups is a major concern of many but a reading of Lyle E. Schaller's book "44 Ways to Revitalize the Women's Organization" reveals the remarkable goals that small groups can reach.

Is it possible for each member to invite one non-member to attend a meeting to introduce them to the interesting, informative programs that we provide, the faith we have in a living Christ, the fellowship and support we can give (and then invite them back again)? Public relations is a vital part of any organization and we have much to communicate.

I wish I could convey in words the excitement and enthusiasm demonstrated by the London Presbyterial member who is compiling a history of the Presbyterial. The dedication and achievements of all the women who comprise the WMS (past and present) indicate to her that we are still very much an essential part of the Presbyterian Church in Canada. And this applies not only to one Presbyterial but to all groups in the WMS (Western Division). We are people who have continued to go forward in faith.

In the Society

SYNODICAL

At the **Hamilton-London** Synodical in St. Thomas, Ontario on April 21, 1993, Anne Hiscocks and Margaret Ramsay were presented with corsages in appreciation of their years of service to the WMS, not only in their own Presbyterial, but also as former missionaries in the field.

Anne graduated in 1936 from deaconess training college and went from the WMS (Eastern Division) to Guyana. Mrs. Hiscocks now lives in Embro, Ontario and is secretary of Knox WMS, and past president of Paris Presbyterial.

- Anne Hiscocks (left) and Margaret Ramsay.

Margaret Ramsay went to Taiwan from Brantford after graduating from college in 1928. She then went to Guyana in 1944 and retired in 1968. Miss Ramsay now lives in Brantford and is Glad Tidings secretary of Central WMS and an active member of Paris Presbyterial.

PRESBYTERIAL

The members of the **Maitland** Presbyterial sponsored a Mission Festival on June 5, 1993 at Knox Church, Teeswater, Ontario under the leadership of Agnes Bregman and her committee. The morning session included a presentation on the work of the Queen's Bush Ministry, musical selections and a presentation by Margaret and Jake Vanderzweerde, missionaries home from India and Nepal.

In the afternoon the Rev. Wilson told of the ministry at Huron Feathers, Sauble Beach, among vacationers with day camps, teen programs and Sunday services. Students of the Ashfield Sunday School, Eileen Chambers of Molesworth and the McKechnie family of Kincardine all gave several musical selections. Margaret Vanderzweerde showed slides and spoke of the work in India.

Margaret Greig, AEC, gave an overview of her work.

Several displays showed different aspects of the Mission work of the church.

The evening session was a praise and worship service led by President Erlma Haldenby. Several different groups gave musical selections and Erlma gave the meditation. Following the closing hymn, Agnes Bregman pronounced the benediction.

Helen Torrey welcomed everyone to the Summer Rally of **Lindsay** Presbyterial and opened the meeting with prayer. The theme for the Rally was "God Calls in our Everyday Tasks". The Rev. Mary Whitson welcomed everyone present.

Leaskdale WMS conducted the afternoon worship service based on Matthew 25:31-40. Those present reflected as to how they could carry the thoughts in these verses into the daily work of the WMS.

The evening session began with a song fest led by June Nesbitt, followed by the worship service led by Woodville P.W.

Special music was presented by the Rev. Wm. Baird of Knox, Bobcaygeon.

Mary Whitson introduced the guest speaker, Tamiko Corbett, Executive Secretary of the WMS.

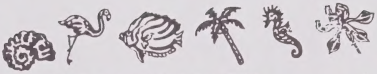
Mrs. Corbett spoke of the changes that are taking place. She suggested ways to encourage others to join our groups and how to reach out to those in the Church and the Community and tell them about WMS.

Mary Whitson closed with the benediction.

PRISONERS' SUNDAY

For the third year, the Chaplaincy Division of Correctional Service of Canada is promoting Prisoners' Sunday on November 21. Its purpose is to promote awareness of those in prison and the work of those attempting to minister to them. For further information, contact: Chaplaincy Division, Correctional Service of Canada, 340 Laurier Ave. W., Ottawa, Ontario K1A OP9.

MISSION STUDY THEME



GUYANA PRESBYTERIAN WOMEN'S CONFERENCE

The 13th National Biennial Conference of the Guyana Presbyterian Women's Organization was held on Thursday, 15th April, 1993, at Hopkins Memorial Church, Huist Dieren, Essequibo Coast. The theme was "Exhortation to us, Followers of God", using the text from Ephesians 4:2. Sister Lilian Narine gave greetings on behalf of Presbytery.

Guest speaker was Rev. Randolph Etwaroo, Moderator of the Guyana Presbyterian Church. His message was inspiring, uplifting and meaningful.

Minutes of the 12th National Biennial Conference were read by Sister Mona Bhim who also gave the closing prayer and grace before lunch.

One hundred and five women were present plus men and youth from the host Church that helped in the preparation of the tasty meals. A special shed for eating was built with tables and benches. The roof was covered with Froolie leaves.

Mattresses and bed linens were provided by members from the host church so that the women slept in the church, sharing togetherness, love and fellowship. We sang choruses and offered prayers for the conference. Rev. Roopnauth Bisnauth conducted the election and Rev. Isaac Hansraj Singh installed the officers. Picture taking was arranged by Ruth Ramdin.

The next executive are as follows: President: Lilian Narine - Berbice; 1st Vice President: Ruth Ramdin - Essequibo Coast; 2nd Vice President: Faloutie Juman - Demerara; Secretary: Mona Bhim - Demerara; Assistant Secretary: Genevine Baksh - Mahaica, Demerara; Treasurer: Iris Durga - Essequibo Coast.

After the Conference we were taken to Ituribisic Lake in a lorry. There we spent a wonderful evening. The evening was bright and the gentle breeze was blowing. As we watched the sun setting, near the waters we could see the landscape reflected. Silently I thought of the words Psalm 19:1: "The heavens are telling the glory of God; and the firmament proclaims his handiwork." (NRSV)

Mona Bhim

IN REMEMBRANCE

Mrs. Ardella Gowanlock,
Knox, Burgoyne, Ont.

Mrs. Gladys Bailey,
Duart, Ont.

Mrs. Harriet McBurney,
St. Paul's, Hartney, Man.

Helen Jean Morrison,
St. David's, Kelowna, B.C.

Mrs. Elizabeth (Bess)
Harkness,
St. Andrew's, Lancaster, Ont.

Mrs. Jean Hughes,
South Kinloss, Lucknow, Ont.

Mrs. Sarah Marjorie Dell,
Mt. Zion, Ridgetown, Ont.

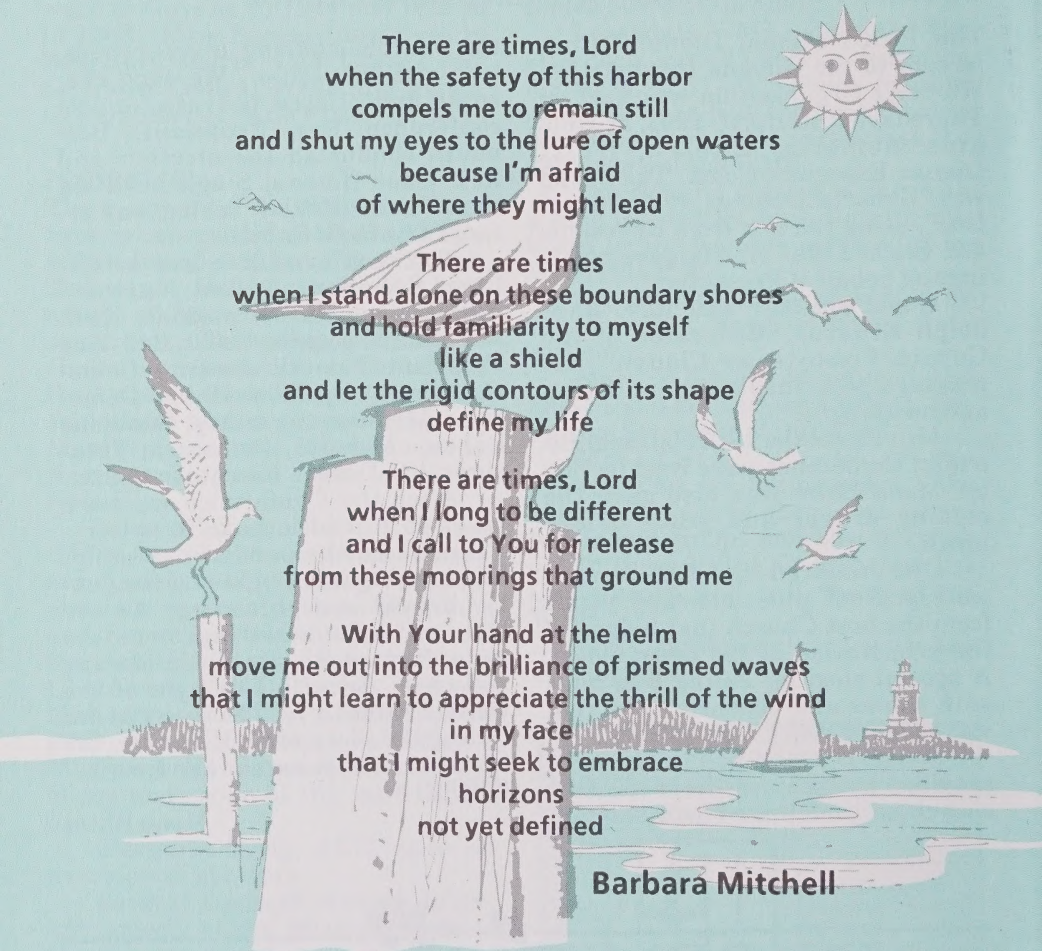
Mrs. John (Ellen Elizabeth)
Smith,
St. Andrew's, Stratford, Ont.

Miss Audrey Cowling,
Glenview, Toronto, Ont.

Miss Florence Hyndman,
Knox, West Lorne, Ont.

Mrs. Shirley Huckle,
St. Andrew's, Windsor, Ont.

There are Times, Lord...



There are times, Lord
when the safety of this harbor
compels me to remain still
and I shut my eyes to the lure of open waters
because I'm afraid
of where they might lead

There are times
when I stand alone on these boundary shores
and hold familiarity to myself
like a shield
and let the rigid contours of its shape
define my life

There are times, Lord
when I long to be different
and I call to You for release
from these moorings that ground me

With Your hand at the helm
move me out into the brilliance of prismed waves
that I might learn to appreciate the thrill of the wind
in my face
that I might seek to embrace
horizons
not yet defined

Barbara Mitchell

Glad Tidings is printed
on recycled paper

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Please report any errors/changes in address.

Glad Tidings

December 1993

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Glad Tidings

DECEMBER 1993 Vol.69 No.10

L. JUNE STEVENSON
EDITOR

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CIRCULATION MANAGER

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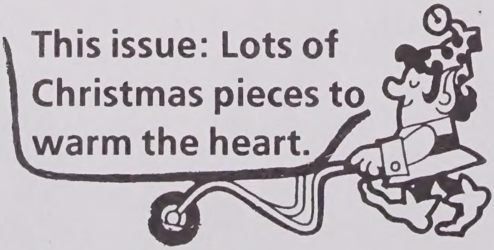
GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo of mural at Batahola Community Centre, Managua, Nicaragua taken by June Stevenson. Artwork pp 9, 13, 16-17, 20, 32 by Terry Nicholls.


This issue: Lots of Christmas pieces to warm the heart.

Beyond Timbuktu
Page 10

Photo: W. N. Stevenson

Season's Greetings

from the WMS office staff:

Top row left to right: Judy Lee, Marian LeFeuvre, Tamiko Corbett, Jeanette Whynotte, June Stevenson, Katherine Allen. Bottom left to right: Dorothy Ruddell, Barbara Woodruff.

Beyond Timbuktu

by Patti Proud

The heat hit me as soon as I stepped off the plane in Mali. I was there as a participant with Canada World Youth, an international development program. The program's objectives are mainly cross cultural experiences; in our case, we had come to this very hot African country, ironically enough, to build stoves. We had embarked on a classic case of "adventure travel."

Mali is a land-locked country in the African Sahel. Bamako, the capital city, has half a million people. We spent our first ten days there to begin to adjust to the climate, food, customs and whatever else came our way.

The poverty is easy to see and smell: beggars sitting on the sidewalks, children with dirty torn clothing, playing in the street and women with babies tied to their backs, selling vegetables and fruit. At the Grande Marché, one of the best markets in West Africa, merchants offered century-old glass trade beads, indigo cloth, ebony carvings, masks and local herbal remedies.

- Patti Proud, born in Charlottetown, PEI, has worked extensively with Youth leadership, mainly in the field of Outdoor Recreation/Wilderness Programs. She is currently working with the Mentally Handicapped in the Vancouver area. She has travelled extensively.

Was I ready for this taste of the third world, or is anyone ever ready? I had a friend, Ibrahim, to help me better understand Malian culture. He was from Timbuktu, which is located near the Niger River. Timbuktu was first established by the nomads with their camel caravans crossing the Sahara mainly bringing salt from the north.

Ibrahim spoke six different languages, none of them English, so I had to use my French. Eighty per cent of the people speak Bambara, with the second language being French. Those who are fortunate enough to go to school start to learn French at level four.

One of my first experiences in Bamako was during a visit with some of Ibrahim's relatives. There seemed to be some type of adventure around each corner, either for myself or someone close by. During our visit I met some children who appeared scared of me, likely because of my white skin. One little girl really surprised me. She had been told to get us some soda and when she offered one to me I stood to thank her and she ran. When I was told that she thought I was going to hit her, I quickly had someone explain to her what my intent was. She had never been to school so she was unable to speak French. Future visits, however, were a lot of fun for us both.

While in Bamako I went to the zoo which housed three turtles, one lion, one snake, one baby hippopotamus, two wild boar, six hyena, some birds, monkeys and antelope. How often can one visit a zoo and remember the number of animals?

Malians are predominantly Muslim and in that religion a man is allowed to take more than one wife. This was difficult for me to fully understand, coming from a North American background. Males often marry in their early twenties, usually after they finish their education and have employment. Most people believe age 15 is the best age for females to marry.

Before we left Bamako I met one such girl, a beautiful 15-year-old. The little girl already had a husband chosen by her father and was to be married in the spring. She had never been to school but she was aware of Canada and through Ibrahim's translation I learned that she would have liked to return to Canada with me. I felt sad that she had no choice in her own life.

We departed from Bamako in the evening of September 30, on a 50 km drive to Koulikoro, where we were to start a 13-day boat trip down the Niger River. The ferry had very small rooms that held four triple-decker bunks. In the centre of the room was a big table, leaving little room in which to move around.

As third-class passengers, we had a breakfast of dry French bread, jam and a warm beverage; dinner consisted of rice cooked in oily tomato sauce with a few pieces of meat, and supper was macaroni in the same type of oily sauce. Food, for me, became an unwelcome means of survival; I ate just enough to get by and nothing more.

The ferry stopped at various places along the river en route to Gao, the final stop before turning back for Koulikoro, the point of departure. The first chance to go ashore was at Segou. There we had an hour to walk around or I should say "look for a drink". Our constant thirst seemed to get harder to satisfy the farther into the desert we went.

- Boys hauling water from water source in village of Cinzana.

The ferry, the *Kankhoun Moussa*, escorted a barge from Mopti to Gao. The barge contained prisoners being taken to Taouarei, north-east of Goa, where they were to serve time working in the salt mines. The barge only goes once a year and it happened to be a part of our trip. The ferry is able to run for only a few months of the year, as the water level is usually too low for a boat of its size. Because of the infrequent trips it serves as a very important link to the rest of Mali, transporting tons of rice and millet to the populations in the north. The native people were so happy to see the ferry they crowded along the shore, wading out to sell such things as live chickens, dried fish, bananas, baskets, etc, to the passengers.

Our visit to Timbuktu involved taking a small boat, shaped like a hollowed-out banana, carrying 50 people down the canal to the fishing port of Kabara. The owner of the boat had to bail water during the trip there and back. At Kabara we were jammed into four trucks for a 9 km drive to Timbuktu.

When I think of that place, sand comes to mind, as there is really little else there. However, this has been a very important place for thousands of years and continues to play a large role in the lives of many. It has become a popular tourist attraction. After this quick visit we returned to the ferry and continued to Gao, our final stop before heading back up the Niger.

The ferry trip ended on October 13. At that time the group divided into three, each going to a separate village: Ouelessebougou, an hour south of Bamako; Yangasso, three hours' drive south of Segou; and Cinzana, an hour south of Segou, where my group was to spend the next three months.

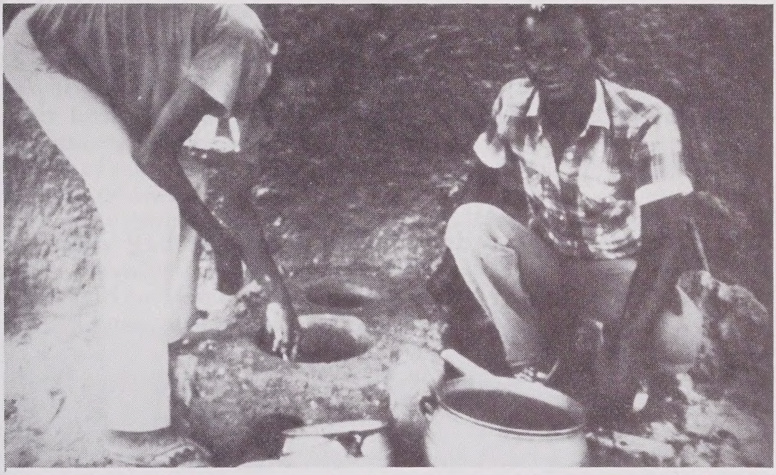
I was unable to go with the group at that time, however, because I was too sick. I returned to Bamako to try to recover from high fever, nausea, bronchitis and headaches. The first night I fell ill, the doctor on the ferry gave me a needle for something; I was too sick to care what he gave me. Later that night I was worse so the doctor allowed me to go to his air-conditioned room (first class) and sleep on the floor at the foot of his bed. He gave me six different pills and I curled up on the floor and tried to get warm.

The next morning I was no better so they moved me to an empty cabin where I was given more pills and three needles. Later that day another participant joined me to share the bed and still another came to sleep on the floor at the foot of the bed. We were all too sick to understand or care much about what was happening. After three days in Bamako we were able to return to our villages and be with the rest of the group.

Upon my arrival at Cinzana I was shown my room, empty except for three "foamies" on the floor. There were two rooms for the six females, four rooms for the eight males, plus one room each for the two group leaders. My tour continued to the bathroom: it was a building divided into six sections, each with a square hole in the floor. When using these "facilities" one would always carry a small bucket of water, as there was no toilet paper. This was also the place where we showered, by splashing water from a bucket that we carried from a well in the centre of the camp.

Supper was eaten by the light of an oil lamp and the moon. The preparation of the food was mainly done by one of the two Malian females in the group, with help from two others. The meals were prepared outdoors, with goats, chickens, ducks and dogs running all over. The sauces were served separately from the rice; just before we ate the sauces were poured over the rice. Six of us ate from the same large bowl, while sitting on the ground. Our right hand was used as an eating utensil.

Our work day started at 8:00 a.m. and ended at noon. No work was possible in the afternoon due to the heat, when the temperatures could reach 40 degrees Celsius. The work site was in the village of



- Finished stove showing holes dug on top for the pots to sit and the entrance at the front where wood is placed.

Cinzana, only a five-minute walk from our camp. Our work project was to build "improved stoves," which consume 40 per cent less wood than the traditional open fires. This was an important saving. The increasing wood shortage is a real problem in most Third World countries, due to the desert advancing yearly, and only approximately two per cent of the trees are replaced.

For a family to have a stove built they had to supply clay from a termite hill, sand, and mud bricks; all of these supplies were readily available. It was truly an appropriate technology.

The first step in building the stove was to set up four bricks with the end of two bricks resting against a wall; if there was no wall then a free-standing chimney would be built. We poured a mixture of clay from a termite hill, sand and water in between the bricks, and packed it firmly with our feet. Next, the size was marked for the holes which would act as a type of burner, where the most frequently used pots were to sit. The front hole was dug to the ground, with a tunnel between the two holes. The hole in the back was dug only half as deep, allowing the back pot to heat as the heat escaped out the chimney. At the front of the stove there was a small half circle dug to act as a door in which to place the wood. The stoves were about a quarter of a metre high. The final step was to cover the stoves with a thin coating of cement to help prevent cracking.

We built 42 stoves in our village, with the help of the families when they were willing and able. The total number of stoves built by the three groups was 103. This type of work project has been very successful for the Canada World Youth organization for many years, in several different countries.

In early December the groups all returned to Bamako to spend the last few days before flying back to Dakar, Senegal and on to Canada; Malian participants all returned to their homes.

To this day I still feel a calling to return someday to that challenging, yet fascinating part of the world.

Graciously Received

by Art White

Fifty years ago, when a dollar was a dollar and an awful lot of money for a boy of seven to carry around in his pocket, there was a young lad who wanted to buy his sister at college the nicest Christmas present money could buy (a whole dollar's worth, if need be) because he loved his sister and missed her "a whole bunch."

In Woolworth's the boy found a glass-encased counter displaying the most beautiful diamond, emerald and ruby rings you could imagine. As he fingered the dollar all crumpled in his knickers, he thought, "Wouldn't that one with the big red ruby look swell on Dottie's finger!"

After looking around the rest of the store at writing paper and powder puffs, frilly handkerchiefs and fountain pens, he returned to see that ruby ring which would be "just the thing" for his sister's hand.

"May I help you with something, young man?" asked the saleslady.

Quick like that (snap!) he said, "That red ring there in the middle by the green ones..." Out came his crumpled dollar bill, back came a small paper bag and twelve cents change. The beautiful ring was his.

All the way home he sorta skipped along inside, hardly able to contain his pleasure. Such a *perfect* gift. He couldn't wait to see the surprise on her face.

On Christmas day, despite many impatient urgings to the contrary, every present under the tree was opened but one: a small, ribbon-wrapped kraft bag. I'm saving "the best for last," insisted his sister.

When the bag was deribboned and the ring displayed, it was clearly too big, much too big, and the family scolded the second grader for his foolishness.

"A *thumb* ring, just what she needed," scoffed one brother. "Should make a nice *bracelet*," joked another. "Return it to the store and get your money back," was the family's nearly-unanimous verdict.

The little boy, a lump in his throat, the crumpled bag in his fist, struck back at the naysayers as he ran from the room in tears: "I didn't buy the ring for her finger," he yelled, "I bought it *for her*!"

What seemed like hours later, there was a soft knock on his door. "May I come in?" asked his sister. "I never got a chance to thank you for my beautiful ring...."

"Okay," agreed the lad in a sad little voice.

Dottie poked her head in the door, an open hand pressed against the V-neck of her blouse. "I called Tommy and asked him if he would mind if I wore your ring next to his. He said 'that would be just fine....' "

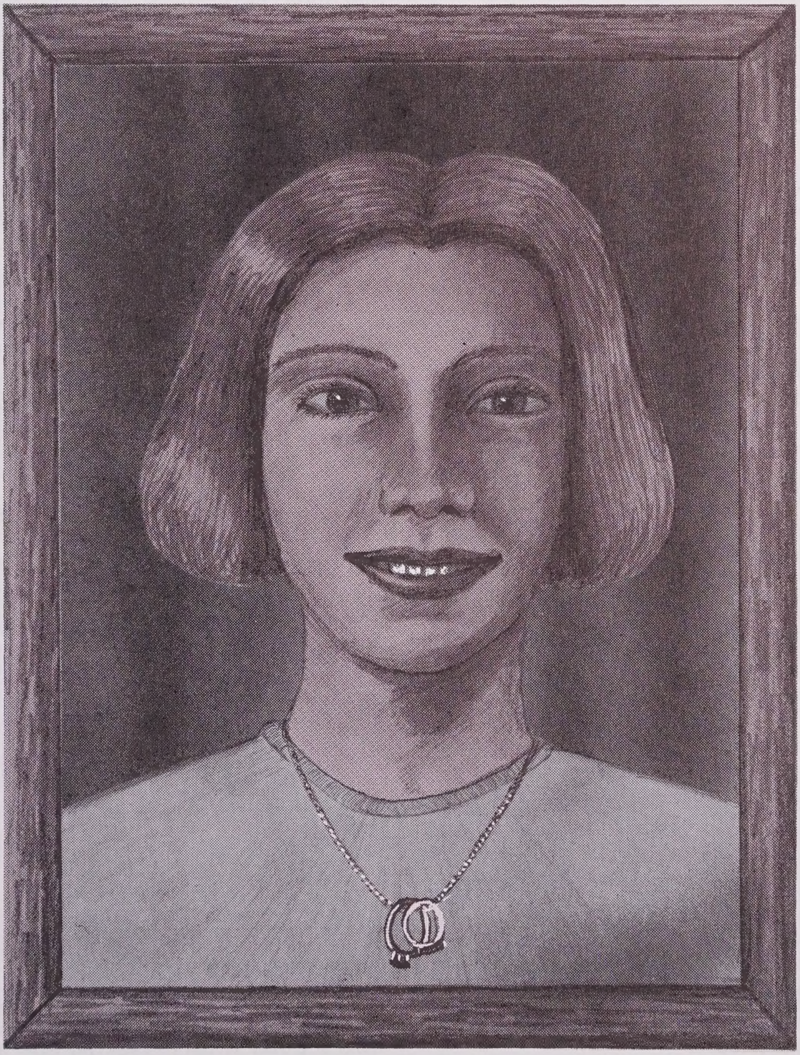
She dropped her hand, displaying the full length of a gold chain necklace from which hung *two* rings: The ornate graduation ring of her steady boyfriend, and a lavish birthday "ruby" from her little brother whose "precious gift" didn't consider the cost (or finger size).

On *his* birthday two months later, little brother also got a ribbon-tied kraft paper bag, the dimensions and heft of a *picture book* (ugh!).

"For you to remember..." said

the attached note. It was an oak-framed picture of his big sister at college. She was wearing small black velvet bows tucked into her brown hair and a plain gold chain, held taut against her maroon sweater by a brace of ruby rings. The portrait was one of two, the note said: "One for Tommy and one for you."

Jesus said: "Leave her alone! Why are you bothering her? She has done a fine and beautiful thing for me..."
Mark 14:6



(Prepared by Helen Tetley from papers, letters and articles by Hildur Hermanson in the Glad Tidings)

Hildur Hermanson - Miss Wash

Part IV: Work with the Mountain People

When Hermie made her first trip around the Island with the Canadian Aid to China she had found many small groups of Christians in the mountain areas and in the fishing villages. They had heard the gospel message, believed and were trying to live the Christian life but wanted teaching. By 1950 there were a number of missionaries working with these people. But while she was giving her classes in a church near an aboriginal district the minister asked if she would help these poor people. He would translate into Japanese and another man would translate into the Tayal language. Hermie agreed, an invitation was issued. It was a cold rainy day and many had walked up to four hours to get to the church. They were in a sad state, many were infested with lice, and the babies had severe cases of scabies. She hadn't a thing with which to treat them! There was an eye specialist in town and he did what he could and Hermie paid for the medication. Hermie said, "How can I teach them to be healthy? I'm fifty years too late!" She reported the situation to the mission council and a request was made to the Board of Mission for money. The WMS undertook to provide support for the work of teaching and healing, including the provision of a car. And thus began Hermie's work with the mountain people.

The work was carried out by a team of workers - a Bible school graduate who taught Sunday school methods, catechism and hymns and Hermie who taught such things as how to bathe a baby, treating minor aliments and emphasizing cleanliness. Later a driver joined the team to help with the heavy packing, got official permits to enter the mountain areas and help with other chores. Other Taiwanese nurses and Bible teachers joined the team. Occasionally other missionaries, and friends who were associated with the British Consul office and US Aid joined the team. The team usually stayed three days in an area.

The mountain work was rotated with the churches in the cities and plains as the trips to mountain areas were very tiring. Sometimes they had to walk for hours to get to the village where delegates from neighbouring churches awaited them. Men were sent down the mountain to the car to bring up the bedding, food, books to sell. As time went on they began to train people in the villages to handle simple medicines and first aid equipment which could be left with them. They also began to teach simple skills such as knitting and how to use the food supplies provided by Church World Service and other relief organizations. Members of the local churches were always encouraged to participate in the teaching, and in following up the work after the team had moved on. On one occasion in a mountain meeting Hermie could not find a good interpreter so she asked one of the women who had heard Hermie at a women's conference to read from a pamphlet on TB. It was done with all the proper explanations and motions and was the high point of the visit to that area.

But all was not plain sailing! In one mountain area a young pastor was called to the Police Station and told that "he was breaking the law by hiring all these people to work for the mission." Hermie was called out of her meeting. She tried to explain that she had been doing this work for years, the people were not hired, but had even refused to accept payment for the food! "The Pastor does not pay me to do this work. I don't pay him to help his own people. I just ask him to help interpret and teach at these women's meetings and he has never refused. We are Christians and one family, helping each other." The police official could not believe this altruistic behaviour to be possible. Then the driver entered the conversation. "You must be very new around here not to know about Teacher's work. This is one of the 'Good Women' decorated by Madame Chiang herself. She is one of the two women so honoured. You ask your superior, he will know." The next day everything was friendly and undisturbed while the officer watched from a distance.

Hermie and Lillian Dickson were the first foreigners to be honored by the Taiwanese Government with "Good People do Good Deeds" awards.

When Dr. Ted Johnson visited Taiwan on behalf of the Mission Board, he asked Hermie what she was doing and as she explained, he announced, "She is anti-spit, anti-louse and pro-privy". The mountain people called her "Miss Wash" and she was not called "Miss Wash" for nothing. One day she was downright put out with a young girl with long hair full of louse nits. A blob of oil was poured on her head, she was given a bar of yellow soap and a purposeful shove towards the kitchen where there was plenty of hot water. When the hair had been washed one of the girl's friends was given the task of using gauze and vinegar to take the nits off the long strands of hair. When the girl did not return the next day, Hermie remarked, "I've been known to cut off infected long hair, oh yes, I have."

Along with her public health work Hermie was still working in the hospital, especially as midwife and with the training of nurses. On one ocassion Hermie taught the cleaning women how to clean walls and scrub floors.

Taiwan is often subject to typhoons and other very bad storms. After such storms there is a great deal of relief work to be done. Hermie was always in the midst of this work, struggling to get into the devastated area with medicine and

Photo: Wilma Welsh

- Tayal church and people in 1975.

clothing. Not only were relief funds from around the world used but the Taiwanese WMS took up special offerings and collected good used clothing.

In 1964 following the 100th Anniversary of the first missionaries to Taiwan Hermie began preparations for leaving Taiwan and beginning a new life in Canada. As her time in Taiwan was drawing to a close Hermie's pioneer instinct was still alive and well. In one of her last letters she described with great joy the pioneer work being done by a Christian doctor and professor, Dr. Tang, in cancer research, and in research work into the use of soya bean milk for babies. She wrote "I was impressed by the cleanliness and order of the home for the babies." Always cleanliness!

In 1965 Hermie retired from the work in Taiwan and began a new life in Vancouver where she gave tirelessly to the work of the church through her local congregation, and the WMS, presbyterial and synodical. She made sure that the mission of the church was kept before the Presbyters!

In May 1990 the Vancouver School of Theology bestowed on Hermie the degree of Doctor of Divinity (Honouris Causa), the first time it had been given to a lay woman. The citation read in part "Hildur Hermanson saw herself as a missionary of the church. Her service and love flow from a deep commitment to the Gospel of Jesus Christ. Her sense of the dignity and destiny of other human beings is bound up with salvation of both soul and body." Hermie used a walker to reach the podium to receive the degree. As she was leaving the front the Principal rang the bell on the walker. "Here comes Hermie!" She returned to her seat amid the laughter and applause of all.

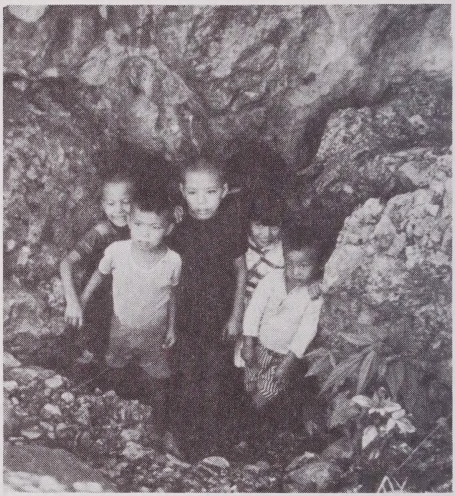


Photo: Wilma Welsh

- Tayal children, 1975.

Though somewhat restricted physically Hermie continued to be concerned about the welfare and comfort of those who shared with her in a senior citizens' home in Vancouver. She kept in touch with her friends in Taiwan and encouraged them in times of victory. She was vitally interested in those Taiwanese who immigrated to Canada and encouraged the establishment of the Taiwanese Presbyterian Church in Vancouver. Hermie was a faithful member and supporter of West Point Grey Church where she was an elder.

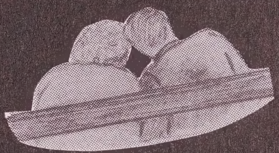
Hildur Hermanson died on June 19, 1992. Through her, many people in Canada and in Taiwan came to understand more clearly that the mission of the church is to share the gospel of God's love and redemption in word and deed with all the peoples of the world and that in Jesus Christ there is neither east nor west.

NOTE: A special thanks to Helen Tetley for preparing this series of articles on the life of Hildur Hermanson. Helen retired in 1990 as Programme Director for Christian Education.

I am the Christmas Spirit:

I enter the home of poverty, causing pale-faced children to open their eyes wide in pleased wonder.

I cause the miser's clutched hand to relax, and thus paint a bright spot on his soul.

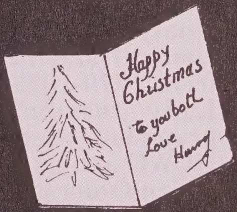


I cause the aged to renew their youth and to laugh in the old, glad way.

I keep romance alive in the heart of childhood, and brighten sleep with dreams woven of magic.

I cause eager feet to climb dark stairways with filled baskets, leaving behind hearts amazed at the goodness of the world.

I cause the prodigal to pause a moment on his wild, wasteful way, and send to anxious loved ones some little token that releases glad tears - tears which wash away the hard lines of sorrow.



I enter dark prison cells, reminding scarred manhood of what might have been, and pointing forward to good days yet to come.

I come softly into the still white home of pain, and lips that are too weak to speak just tremble in silent, eloquent gratitude.

In a thousand ways I cause the weary world to look up into the face of God, and for a little moment forget the things that are small and wretched.

I am the Christmas Spirit!

- Author Unknown. Reprinted from The War Cry.

"Proud Heritage - Future Challenges"

National Council of Women of Canada

100th Annual Meeting and Conference

From May 13-18, 1993, Carleton University, Ottawa, Ontario was host to 140 women from across Canada attending the 100th annual meeting and conference of the National Council of Women of Canada (NCWC). At the first meeting held in 1894 there were 1200 women in attendance.

The WMS (WD) was represented by Helen Caldwell who was appointed to the National Council by the WMS Council Executive. A report from the WMS was included in the NCWC docket. Two squares which Helen had made were in the Centennial quilt which was unveiled at the conference (see photos).

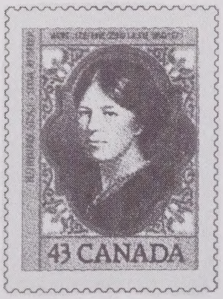
Helen especially enjoyed being presented to the Governor General and Mrs. Gerda Hnatyshyn. Helen Hnatyshyn, mother of the Governor General and President of NCWC from 1970-1973 was present, also Lady Jessamine Harmsworth, granddaughter of the founder of NCWC and also founder of the Victorian Order of Nurses, Lady Ishbel Aberdeen, wife of the then Governor General.

Canada Post has commemorated the event with four stamps released on March 8, 1993. The stamps also recognize the founding of the National office of the YMCA in 1894 and the 50th anniversary of the appointment of a first federal woman judge in Canada.

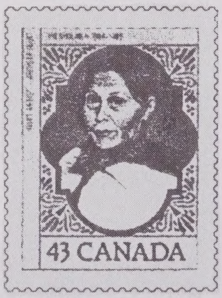
The NCWC, founded in a period when women were beginning to organize themselves for effective community action, has worked to improve the status of women. The NCWC pressed for women's suffrage which passed in 1918.

Through the years a major thrust has been the appointment of women magistrates and women to boards, delegations and commissions.

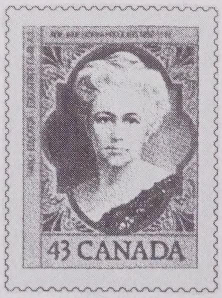
The Council, especially concerned with the welfare of children, the family and the community has worked in such areas as establishing the first free libraries and supervised playgrounds for children across the land, the teaching of domestic science and manual training in schools, pure water supply, the pasteurization of milk and so on. The situation of Canada's native people, the treatment of prisoners and the condition of immigrants has featured in their agendas. The call



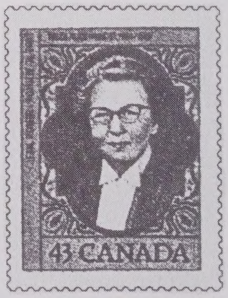
Quebec social reformer Marie-Joséphine Gérin-Lajoie.



Pitseolak Ashoona, noted Inuit artist.



Adelaide Hoodless helped found the National YWCA and NCWC.



Canada's first federal female judge, Helen Kinnear.

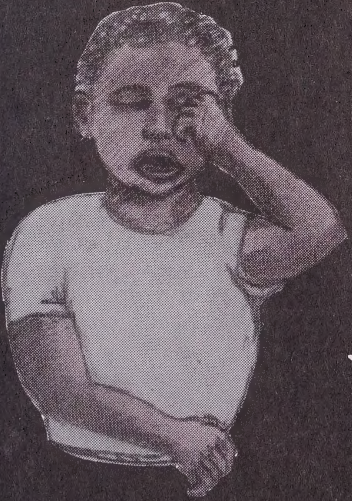
for equal pay for equal work was first made at the Annual Meeting of 1907.

As it begins a new century, the NCWC continues to be concerned with a wide range of issues involving women. Its role in the next decade will be affected by its ability to respond and adapt to trends in Canadian society like the move of women into the labour force, the growing importance of the media, the technology of instant communication and the development of single advocacy groups. The work of the WMS is greatly strengthened by its on-going association with the NCWC.

- The trillium emblem represents the London Council of Women. Below is the WMS logo, both squares made for the Centennial quilt by Helen Caldwell.

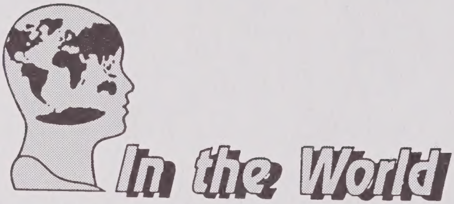
Lord,
This Christmas
I gaze in the mirror of life,
and wonder at the artistry
of your glorious creation-
this beautiful planet
draped
in gossamer mists
with shy opal dawns,
with vibrant sunsets,
and night skies
hung
with a myriad lamps,
to make radiant our lives
with a love that asks no questions,
with a faith that gives us hope,
binding people and nature
with eternal values
of love and truth.
But grim realities
cast dark, distorted reflections
as various obsessions embrace our thinking,
forgetting that what we do and think
matters to you,
and that you share our joy and pain.
But Lord, I want to lie
comfortably enshrined
in my insensitive silent tomb
closing my heart
to the groans of suffering humanity,
disclosing human faces
disfigured and tortured
by hunger and disease,
conflict and intrigue,

by unjust laws and crippling systems
tearing apart
the fabric of dreams
woven with laughter and tears,
for a happier tomorrow,
wondering if death is their only release.
It frightens me Lord.
And somewhere I hear the cry of a child!
It disturbs me.
Is it the cry of God Himself?
Calling me out of my complacency
to be an architect
in His plans
for building temples
of love and care
where a new humanity
can be born
as one family,
to work together
to understand together
to suffer together
and chant together
the divine ragas*
of Love and Peace.
Savithri Devanesen



- Savithri Devanesen is director, Roofs for the Roofless, a Presbyterian World Service and Development partner in Madras, India.

*patterns of musical notes



In the World

PRESBYTERIAN MESSAGE CELEBRATES 100 YEARS

In the fall of 1892 a decision made by the Woman's Foreign Missionary Society resulted in an 8-page publication costing one cent a month that circulated the mission work of the Women's Missionary Society in the Atlantic provinces. The first editor was Mrs. Robbins, wife of the minister of First Church, Truro, Nova Scotia.

In 1895, Mrs. Harrington, daughter of Dr. Geddie became editor and served for 11 years. The size of the Message increased from 8 to 16 pages and subscriptions numbered 6,632.

By 1924 the circulation had risen to 8,000 and in 1925 the publication was taken over by those entering the United Church of Canada. In June 1925 it was unanimously decided to publish a leaflet once again called "The Presbyterian Message". Mrs. William Mcnab of Halifax was appointed Editor, serving until 1940.

The present editor is Janice Carter who took over in 1987 and the secretary-treasurer is Carol Isaac. There are 1,912 paid subscriptions.

Congratulations "Presbyterian Message" for 100 years of service.

STUDENT CHRISTIAN MOVEMENT LAUNCHES APPEAL

Honorary Co-Chairs of the Student Christian Movement of Canada Dr. Mary Rowell Jackman and The Most Rev. Ted Scott launched a special appeal in September, 1992 to raise an endowment for the SCM. By August, 1993, pledges had reached over four fifths of the $500,000 goal. Earnings from the fund will strengthen national programing for SCM, and as pledges are realized and increased, income may provide for regional programs and new programs.

A current SCMer has remarked "SCM kept me in the church when I was thoroughly disillusioned with the institution. It gives direction to my faith -- and tools for God's call to justice." If you would like to contribute to the appeal, or if you are an old SCMer and would like to be in touch with the Movement again, write to the National Student Christian Movement of Canada, #C3, 310 Danforth Ave., Toronto, M4K 1N6.

APOLOGY FOR ABORIGINAL SCHOOLS

Archbishop Michael G. Peers, primate of the Anglican Church of Canada, apologized 6 August for the way his church treated aboriginal Anglicans in residential schools.

"I am sorry, more than I can say, that we were part of a system which took you and your children from home and family", he said in a statement to the National Native Convocation in Minaki, Ontario.

"I am sorry, more than I can say, that we tried to remake you in our image, taking from you your language and the signs of your identity".

Vi Smith, speaking on behalf of other native leaders, accepted the apology, and said it was offered by the archbishop "with sincerity, sensitivity, compassion and humility".

"We offer praise and thanks to our Creator for his courage", Smith said of the primate. "We know it wasn't easy."

Between 1820 and 1970, the Anglican Church administered some two dozen residential schools with government funding under the Indian Act.

The church's National Executive Council set up a Residential Schools Working Group in 1991 to focus on "reconciliation and healing". And it asked Peers to make an apology at some appropriate time.

Peers made his statement after listening to stories by convocation participants about their experience in the schools, and acknowledged that students were "abused physically, sexually, culturally and emotionally".

Peers acknowledged the need of himself, his people and the church for healing. [EPS]

WCC WELCOMES PLO-ISRAEL ACCORD

The executive committee of the World Council of Churches (WCC) said it "warmly welcomes" the agreement between Israel and the Palestine Liberation Organization (PLO), but warned that the "breakthrough" did not ensure peace or guarantee justice.

In a resolution adopted 16 September, the executive committee warned that the concessions required for reaching agreement created "serious, even potentially violent divisions" on both sides.

It also said many significant issues remained to be resolved. Among them, the resolution said, were "complete withdrawal of all Israeli forces from all the occupied territories, the future of Israeli settlements, the resettlement of refugees and the restoration of the full rights of the Palestinian people".

The resolution also noted that the status of Jerusalem was subject to further negotiation. "The principle long advocated by the WCC that the destiny of the holy city must be defined through a genuine partnership between followers of Judaism, Christianity and Islam has yet to be affirmed", it said. [EPS]

END SANCTIONS CAMPAIGN

For many years Canadian Churches, through the Canadian Council of Churches, Taskforce on the Churches and Corporate Responsibility, and Inter-Church Coalition on Africa have supported their South African partners in the struggle to end apartheid. Sanctions against South Africa's white minority government has been the major battle waged in that struggle. Canadian churches have backed their partners' call for sanctions, and have worked with the Canadian government to ensure that Canada's position on sanctions was strong, resolute and made a meaningful contribution toward establishing non-racial democracy in South Africa.

With the formation in September 1993 of a Transitional Executive Council, and the setting of a date for democratic, non-racial elections, the two major remaining conditions for the lifting of sanctions have been met. Our principal partner in South Africa, the South African Council of Churches (SACC), has called its international partners to "cease all campaigns for the economic isolation of South Africa". We are satisfied, the SACC said, "that the process of transforming South Africa from apartheid to democratic rule has now entered an irreversible stage...."

These positive steps taken by the South African government toward democracy demonstrate, that without sanctions, the white minority regime would not have moved to create a political system in which blacks can truly have a say.

For more information contact: Gary Kenny, Inter-Church Coalition on Africa (416) 927-1124.

A Christmas Prayer

by Kathleen G. Soucoup

If ever there was a time to remember that You, God, are the Father of us all, it is at this time of year. Christmas is truly a family time and we gather here as part of the Christian family.

We are grateful to be able to do so and we are mindful of those who are absent from this table; we ask that You keep them in Your care and enable them to feel the chords of friendship that bind us to them.

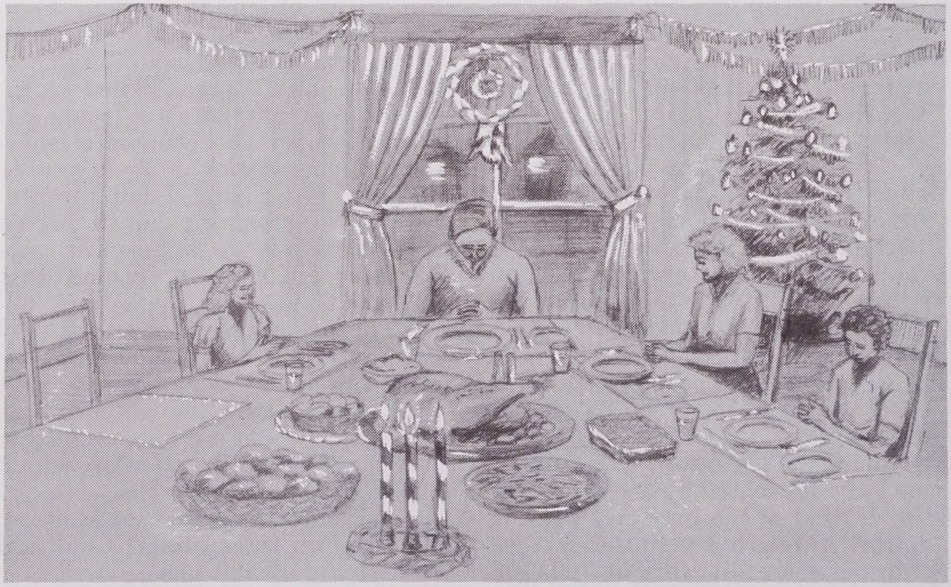
In the few remaining days of the year and on through the new year ahead of us, may You keep us mindful of those suffering from the cold and hunger, from discouragement and illness.

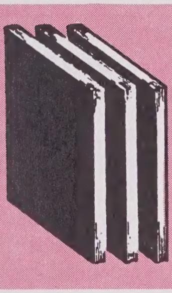
Open our eyes to see and our hearts to respond as You would have us do unto Him who came to serve the lost and lonely: He whose coming we celebrate at this time.

Keep all of us mindful that this season is because You gave us the gift of Your Son.

May we ever realize that the earth is still a haven for those who seek what is right; that life still has depth of love because of that first Christmas night.

Help us to hold steadfast and give us encouragement so that we may live in harmony with one another, in accord with Christ Jesus. Amen.





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- Map 'n' Facts
- Offering Project
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PLEASE NOTE

The Book Room will be closed as of December 6, 1993 for the completion of stock taking and adjustments.

Please have all orders in our office ***before*** December 3, 1993. Orders received after that date will be sent out immediately in the New Year. Thank you for your continuing co-operation.

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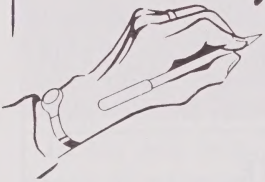
Dear Friends

Catherine Chalin (Clark),
c/o Pastoral Institute,
Box 387,
Kikuyu, Kenya
April 1993



The last time I thought about writing, it was Christmas and I wanted to let friends and family know how we were surviving our first Christmas in Kenya. It is now Easter, and I am happy to report that we are still surviving.

Both Christmas and Easter have a lot in common here. Neither are major commercial festivals so the ever present reminders to buy gifts and cards are absent. While that is pleasant, it has the effect of letting these markers in our Christian life come suddenly upon us. This Easter, a tragedy reminded us of the true meaning and hope of Jesus' death and resurrection.

During the week between Palm Sunday and Easter, a young minister was in Nairobi seeking a medical card for his young daughter who had become suddenly ill. We had met the minister and his family on one of our visits to the Nendeni or mission areas. Before the minister returned home, he received word that his little daughter had died. The pain of God's sacrifice in Jesus was very real to him this Good Friday. On the Saturday he buried his child. On Sunday he proclaimed to his congregation that Christ is risen - He is Lord of life indeed.

Kenya continues to be a challenging place for us. We arrived in time to witness the first multiparty elections in the country. Although everyone expected trouble, the elections went fairly smoothly and the people behaved responsibly.

After the elections, the political climate is on a slow simmer. Many friends of ours in the Presbyterian Church of East Africa, along with several clergy from other denominations, have been summoned to talk with the Criminal Investigation Department. The editor of the Jitegemea magazine, the equivalent of our Presbyterian Record, was in prison for several weeks. He has been released, but he is watched continuously and is often brought in for questioning. The people desperately want peace and there is no sign yet that civil war will break out.

The big potential for violence is in the so-called clash areas. The clashes have been described as "ethnic cleansing" where primarily one tribe has been burned out of its homes and hundreds, if not thousands, of innocent people have been killed. Not one day goes by without reading about atrocities related to the clashes - rapes, violence, killings and mutilations. We have visited many of the refuge camps in Kenya - for Kenyans who are refugees in their own land. Young children stay with the elderly in the camps during the day while any adult who is able travels several miles in search of work to buy basic necessities. Sometimes the men will try to return to their homesteads to reap the harvest they prepared. Often they are attacked by bandits and warriors who have taken the spoil from their land. Many of these men die trying to protect their families and their land.

As you think of us in Kenya, please remember the people here who need your prayers. The economy is disastrous for the average citizen. A loaf of bread is a luxury at 12.5 Ksh (approximately 25 Canadian cents). One of the church workers told me that she only has bread once a week as a treat and that she eats whatever her garden produces the rest of the time. She is fortunate to have a shamba. There are many who are starving on the streets, begging for food, and sleeping in ditches. Those who cannot rely on the land to produce their food are truly disadvantaged.

Kenya is a country that is waking to the fact that women are among their most disadvantaged citizens. There are many families with a woman as the head and sole support. Family planning is a major topic of seminars and policy papers, but in reality, family planning is something people think about after they have had at least two children - and then, only if one of the two children is a male.

Child marriages have been getting a great deal of attention lately, thanks to an active women's rights lobby group. Young girls are often victimized by men - some of whom are old enough to be their grandfathers. A 55-year-old man was recently arrested for marrying an 11-year-old girl. Last week, the newspapers reported that a man was prevented from marrying a nine-year-old girl. Sometimes marriage is not under consideration and the male just rapes the young girl. In the past months, at least two girls' schools have been attacked by young men who went on a rampage of rape and pillaging. Every day the newspapers report a particularly brutal story of incest or child abuse where the victim, more often than not, is a female.

Another area of major concern to women's rights activists is the area of female circumcision. This practice is common among certain tribes. The women of those tribes claim that to deny them circumcision is to deny them the opportunity to marry because no man of their tribe will marry an uncircumcised female. A nurse told me that her hospital has performed the operation. When I expressed shock, she said that the women will have the operation in any event and it was better to do it under sterile conditions than subject them to the hazards of tribal surgery. There is a lot of adjusting of values in Kenya!

Women are socially, economically, and educationally disadvantaged. The newspapers recently printed a report on the educational system in Kenya. The report said that the system discriminates against females right up to university and that very few females ever reach the stage of qualifying for entrance to higher education. There are many reasons for the failure of women to benefit from higher education. One factor is that many young girls get pregnant before they reach high school. When a girl gets pregnant, her education is terminated immediately and she is sent out to work. If a family has enough money to send one child to school, the girl will always be the one to drop out while her brother continues, even if she is the better student.

One of the jobs that I have been assigned by the Presbyterian Church of East Africa is to help them develop a Presbyterian University. I can assure you that I will do all that I can to ensure that the Presbyterian University has a programme to help school dropouts, especially female dropouts, enrol in higher education. Whether the programmes lead to degrees or not is less important than is the chance for students to upgrade their knowledge and learn skills which may lead to employment.

Another project which we have initiated is a self-help, women's co-operative project. It had its inaugural meeting last week. Five of us went into the Nairobi markets and bought scrap material by weight. That material will be made into saleable items (e.g., children's clothes, crafts, table linens, rag rugs). We are encouraged that it will be a project with the blessing of Kikuyu Presbytery. The Moderator of that Presbytery has promised to help us find workshop space and a sales counter. As of this writing, the workshop is in our home and three of the project founders, women from the community, are doing the sewing. Two mission partners are advisors to the project - myself and a Church of Scotland minister, Elaine McKinnon.

Please remember us and the people of Kenya in your prayers. These are troubled and challenging times - yet the promise of Easter is very real and hope springs eternal. That hope fires our commitment to the work we have been called to in this place at this time.

Every Blessing!
Catherine G. Chalin (Clark)

Forward In Faith

As the year rapidly speeds toward its close, everyone is preparing for that remarkable time of rejoicing as we celebrate the birth of our Saviour. 1993 has brought joy and sadness, elation and frustration; we have achieved and we have also fallen short of goals. Are you numbered among the countless optimists who claim that 'next year will be better'?

Optimism can be enhanced by the enchanting story of Ant Claudia on page 20 of the study book "Global Economics" and how she gained a new vision of the possibilities of life! For those who were able to attend Jubilee '93, optimism was reflected in Karen Ridd's view of the grass that grows in the cracks in cement sidewalks.

It is not possible yet to know whether we have achieved our goal of $1,441,925 for this year but as of September 30, 1993, the Synodicals had forwarded a total of $500,612. In this time of so many demands this is a good achievement and optimistically the total will be much higher by the time the books are closed for 1993.

The WMS has so much to offer to members (and to non-members also) - an opportunity to spread the "Good News", to study, to serve, and to find friendship, amongst other benefits. As we once again hear the story of the birth of Jesus this Christmas, may we allow ourselves to dream dreams, gain new visions and *go forward in faith* to greater future achievements. Truly, we are richly blessed!

PRESBYTERIAL AND SYNODICAL GIVINGS
January to September 1993

SYNODICAL	PRESBYTERIAL	ACTUAL	OBJECTIVE	%
British Columbia	Kamloops	$6,371		
	Kootenay	650		
	Vancouver Island	9,396		
	Westminster	17,538		
		33,955	71,363	47.5%
Alberta	Calgary-MacLeod	13,793		
	Edmonton-Peace River	4,131		
	Central Alberta	5,581		
		23,505	70,728	33.2%
Saskatchewan	South Saskatchewan	5,810		
	Prince Albert	774		
	Saskatoon	3,656		
		10,240	24,306	42.1%
Manitoba & Northwestern Ontario				
	Brandon	4,608		
	Superior	3,512		
	Winnipeg	7,511		
		15,631	36,673	42.6%
Hamilton & London				
	Bruce-Grey	21,022		
	Chatham	15,196		
	Hamilton	36,000		
	London	24,080		
	Maitland	15,100		
	Niagara	19,056		
	Paris	8,634		
	Sarnia	17,697		
	Stratford-Huron	30,343		
		187,128	375,672	49.8%
Toronto and Kingston				
	Algoma	2,243		
	Barrie	29,200		
	Brampton	13,721		
	Kingston	9,853		
	Lindsay	10,000		
	Peterborough	15,245		
	Pickering	13,329		
	East Toronto	22,579		
	West Toronto	13,100		
	Waterloo-Wellington	21,000		
	Oak Ridges	8,737		
		159,007	361,942	43.9%
Quebec and Eastern Ontario				
	Brockville	13,016		
	Glengarry	10,877		
	Lanark-Renfrew	14,686		
	Montreal	14,607		
	Ottawa	15,090		
	Quebec	2,870		
		71,146	149,378	47.6%
TOTAL		$500,612	1,090,062	45.9%

In the Society

SYNODICAL

The semi-annual meeting of **Alberta** Synodical was held at Camp Kannawin September 24-25, 1993, the theme "For such a time as this". President Norma Proudfoot welcomed everyone. AEC Anja Oostenbrink outlined Business Procedures and Organizing Formal Minutes.

On the Saturday morning women from Central Alberta and Edmonton-Peace River Presbyterials presented a play based on the life of Esther, complete with costumes.

The Rev. Betty Marsh, Edmonton, was guest speaker, her theme - "At such a time as this, can we keep silent?" Her reflections on the story of Esther lead to personal reflections. After lunch Betty continued with a workshop on the same theme.

The meeting concluded with a very impressive communion service conducted by the Rev. Gordon Cunningham from Red Deer.

The semi-annual meeting of **Quebec and Eastern Ontario** Synodical was held in Spencerville Church, Spencerville, Ontario, September 18, 1993, the theme "Rejoice". Devotions on the theme were led by Vice-President Vera MacEwan.

PRESBYTERIAL

St. Andrew's Hespeler, Cambridge, Ontario hosted the Fall Rally of **Waterloo-Wellington** Presbyterial on the evening of October 4, 1993. Interim minister, the Rev. Wilfred McLeod, brought greetings. Jean Godin, president of Hespeler Presbyterian Women, led the devotions using the theme "Blessings and Gratitude". Prayer was offered by Ruth Lengyell.

Guest speaker Miriam Barrie gave a vivid picture of rural life in Malawi through the mission experience of herself and her husband David, an agricultural specialist. Mrs. Barrie was introduced by Eleanor Linton, Knox's Galt, Cambridge, and courtesies were expressed by Joan Law, Duff's Puslinch.

Presbyterian women met September 14 in St. John's Church, Cornwall, Ontario for the Fall Rally of **Glengarry** Presbyterial, the theme "Sow Only As You Would Reap".

President Shelagh MacDougall, Finch, welcomed everyone. Iva Bush and Ina MacElheran of Avonmore WMS, conducted the morning worship. Agnes Milloy, President of St. John's WMS welcomed everyone to the host church.

Annabelle Hartrick, Dunvegan, introduced guest speaker, Margaret Vanderzweerde who spoke of her assignment to India and Nepal. Annabelle McNaughton, Lancaster, thanked the speaker.

In the afternoon, Shelagh MacDougall introduced Robert Macfarlane of Leprosy Mission Canada who described the work of giving medical and spiritual aid to sufferers in countries throughout the world. The offering was forwarded to help in this worldwide Christian ministry. Emily MacInnes, Martintown, thanked Mr. Macfarlane.

Trudy Waldinger was guest speaker at the **Maitland** Presbyterial Fall Rally held in Knox Church, Kincardine, Ontario on September 15th. She had travelled in Somalia last winter to help UNICEF distribute nine and a half tons of clothing that had been collected and packed at the Kincardine church. She challenged us to be more involved in helping Somali women and children.

President Erlma Haldenby welcomed everyone and opened with a poem and prayer. Rev. Paisley brought greetings and thanked the women for the work the WMS groups are doing in the churches.

The worship service was presented by the Teeswater WMS on love and forgiveness.

An honorary membership certificate was presented to Norma Rintoul of Whitechurch by Kathleen Elliott with Mildred Purdon presenting a pin on behalf of her family.

Synodical president, Agnes Bregman, brought greetings and Margaret Greig, AEC introduced the new studies.

Kingston Presbyterial held an inspiring Fall Rally on September 18, 1993 at Strathcona Park Church, Kingston, Ontario. The Rev. Steven Dunkin and the women of Strathcona Park made us feel very welcome as they opened with worship on the theme 'Let the World Hear!'

Tamiko Corbett, Executive Secretary WMS, spoke on the future and growth of the WMS and encouraged us to go forward.

The afternoon speaker was Dr. Evalene Thom who introduced us to the life, people and education system in Mauritius with inspiring slides and personal experiences.

Closing worship by the women of St. Andrew's, Stirling included a moving solo by Bev Adams and Shirley Brown who accompanied her on the piano.

Rosemary Ganley, currently teaching at St. Peter's High School in Peterborough, Ontario was guest speaker at the Fall Rally of **Peterborough** Presbyterial held at St. Andrew's Church, Warkworth. Mrs. Ganley, co-founder of a development agency, spoke on Jamaican Self-Help, an Organization for the Relief of Poverty. This summer she took ten Peterborough teachers to Jamaica to work in community development.

The Rev. Douglas Brown, St. Andrew's, Warkworth, extended a welcome and the Worship Service was led by the Lakefield group on the theme "We Belong Together - in our local Presbyterial."

Jean Montgomery, president, chaired the meeting and conducted the business. Commentaries on the life of Women of the Bible was presented by Jean Hayes, Rena Wilson and Betty Byman, all of Peterborough.

Musical trios were rendered by Jacqueline Beamish, Hastings, Helen King and Doris Meiklejohn, Warkworth. Sing songs were led by Jackie Kelly and Margaret Olthuis.

The Fall Rally of **Westminster** Presbyterial was held at St. Andrew's Newton Church, Surrey, B.C. September 22nd. President Nancy Bell opened the meeting. The Rev. Karen McAndless-Davis gave a very inspiring address on Jeremiah 18 - the "Potter and the Clay".

The afternoon session opened with two solos by Kelly Beazely accompanied by her mother, Mary Beazely. Barbara Marshall gave a report on Jubilee '93. "Joy" was the theme of the Camp Douglas Retreat, reported on by Laurie Jackson.

An informal panel discussion was held with Irene Bleakely, Barbara Marshall, Grace Murdoch and Kay Berry discussing "The WMS - What does it mean to me? Why and when I joined; what is its image and its future?"

The afternoon continued with skits and charades on the theme "How much better to work together". The meeting closed with prayer by president Nancy Bell.

LOCAL

On September 12, 1993 during the morning worship service at **Knox, Morrisburg**, Ontario the local WMS group held its annual Thankoffering Service with president Catherine Batch presiding. She was assisted by WMS members, explorers and the choir.

Margaret Vanderzweerde, guest speaker, spoke about her experiences in India and of the struggles of the people there.

After the service the congregation joined Margaret downstairs for a pot luck lunch as Margaret showed slides of past projects that have been successful because of special gifts sent to India.

On September 6 over 100 friends and relatives arrived at **St. Andrew's** Church, **Belleville**, Ontario to honour Frieda Matthews on the occasion of her 90th Birthday. Frieda retired to this city after serving in the WMS (WD) and the Board of World Mission of the Presbyterian Church for 35 years. She continues to be an active and much loved member in Belleville Church. The photo shows Frieda cutting the cake.

Members of **Morewood**, Ontario, WMS had a successful year in 1993. In addition to the regular meetings, they enjoyed three special events.

First, on Sunday evening May 16, the members presented a Thankoffering Service followed by a social hour. Janet Hunter, who had spent a year and a half in Thailand teaching English to teachers-in-training, was the speaker.

In August, President Lois Beaton hosted a Middle East feast for the group, co-hosted by Irene Stewart, secretary. Gloria Purcell of Spencerville, Synodical President and Mary Moorehead of South Mountain, Presbyterial President were special guests.

Finally, on Sunday evening, September 19, the members, again, held a Sunday evening service with Bob Macfarlane of the Leprosy Mission of Canada as our speaker.

Marjorie Helen Lyons died in Kingston on May 13, 1993. Born in Westport, Ontario on June 30, 1904, she grew up there and married George Harold Lyons. They moved to Kingston, Ontario in the early 1940's. Marjorie and her late husband had eight children; 24 grandchildren, 46 great-grandchildren and one great-great-grandchild.

Marjorie was a caring, giving, unselfish, dedicated woman who was devoted to her family. She had unwavering faith and gave of herself in a multitude of areas in church work during her 50 years at **St. Andrew's Church, Kingston**.

Marjorie taught Sunday School for many years and was noted for her enthusiastic and dedicated service. Marjorie was a member of the Board of Managers for many years and became the first woman Elder of St. Andrew's, Kingston in 1970. She held many offices in the afternoon WMS and was given an Honorary Membership in 1976. She was also a member of the evening WMS and the Women's Home Association. Marjorie will be missed by all who knew her.

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Household of God: un seul cœur, un seul esprit

Week of Prayer for Christian Unity
January 23-30, 1994
The Household of God

The "household" is the house and the people of the household as illustrated in the new-born community of the church in the Acts of the Apostles.

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Mrs. Amy Heddesheimer,
Miss Ruth McFarlane,
First, Winnipeg, Man.

Mrs. Ella Straith Currah, (102 yrs)
Knox, Woodstock, Ont.

Christmas on my Boots

Christmas adores my boots this December
fragments of angel-song cling like snow
sprinkle the line at the delicatessen
tinsel trails sparkle wherever I stroll
Christian exuberance heel and toe
flurry of smiles across my path
pine needles pungent as eastern spice
sift from my boot-tops into the street
everyone loves me
everyone laughs
Christmas adores my boots this December
I am a pilgrim
simple as childhood
following manger straw trailed like crumbs
travelling back where it all began.

Glad Tidings is printed
on recycled paper

Women's Missionary Society (W.D.)
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